JOHAN[illegible]

[illegible]

LIVES

OF THE

Ever MEMORABLE,

Mr. JOHN COTTON,

Who Dyed, [illegible] 1652.

Mr. JOHN NORTON,

Who Dyed, [illegible] 1663.

Mr. JOHN WILSON,

Who Dyed, [illegible] 1667.

Mr. JOHN DAVENPO[illegible]

Who Dyed, 15 d. 1 m. 1670.

Reverend and Renowned Ministers of [illegible] Gospel, *All*, in the more Immediate [illegible] of Our Church, in *Boston*;

AND

Mr. THOMAS HOOK[illegible]

Who Dyed, 7 d. 5 m. 1647.

Pastor of the Church at *Hartford*; [illegible]

Written, by COTTON MATH[illegible]

Forte nimis Videor Laudes Cantare [illegible]
Forte nimis cinerem Videor celebrare [illegible]
Non ita am Facilius Sine Vere Credito [illegible]

Printed for and Sold by *Michael* [illegible] under the West End of the [illegible]

UMI

Fantastic Collected,

[illegible] the Information of many Surviving *Friends* to the Deceased, Persons of Unquestionable Veracity.

From the *Writings* of the Deceased, both Published and Manuscript; and several Books heretofore Printed, relating to the Affairs of *New England*. And,

For *Three* of the Lives, but Especially *Two* of them, namely Mr. *Wilsons* and Mr. *Hookers*, (in many material Points of History,) From the Papers of my Reverend and Honoured Friend, Mr. *William Hubbard*, whose Laudable *Industry* in Gathering and Preserving the *Memorables* of this Countrey, deserves Thanks, not from *Me* alone, whom his Great Courtesy has favoured with the Communications thereof, but also from the whole Obliged *People*.

THE Reader is Requested, that he would Please, with his Pen to Correct the following, (besides diverse Literal) Errors of the Press.

In Cottons Life. Pag. 23. l. 22. r. of *His* Church. 56. l. 2. *Blot out*, of. p. 70. l. 6. r. *Dives*.

In Cottons Life. Pag. 3. l. 10. *Blot out*, a. p. 15. 18. r. Churches.

In Wilsons Life. Pag. 20. l. 11. r. *Hands*.

In Davenports Life. Pag. 17. l. 24. r. *So* very.

But especially, that in Pag. 23. l. Last. Where you are to Read, *Detract* NOT.

To the READER.

THAT little part of the Earth which
Age has known by the Name of
England; has been an object of
signal both *Frowns* and *Fa*
Heaven. Besides those *Stars of the first M*
rude, which did sometimes *Shine* and at last S
this Horizon, there have been several m
Renown, who were preparing and fully reso
to Transport themselves hither, had not the
seem Us Unworthy of more such Mercies.
still fresh in the memory of many yet Li
that that great man Dr. *John Owen*, had
order for his passage in a Vessel bound for
being invited to Succeed the other Famous
who had been *Burning and Shining Lights*
which was the first Candlestick, set up in
Populous Town; but a Special Prov
diverted him. Long before that, D
(whose Family and whose Library *Now*

had) was upon the Wing, for this *American Desert*: but God then took him to the *Heavenly Canaan*. Whether he left his fellow upon Earth I know not: such acuteness of *Judgment*, and affectionate *Zeal*, as he Excelled in, seldom does meet together in the same Person. I have often thought of Mr. *Paul Bayne*, his farewel words to Dr. *Ames* when going for *Holland*; Mr. *Bayne* perceiving him to be a man of Extraordinary parts, *Beware* (said he) *of a Strong Head, and a Cold Heart*. It is rare for a *Scholastical Wit*, to be joined with an *Heart warm in Religion*: But in him it was so. He has sometimes said, that he could be willing to walk Twelve Miles on his Feet, on condition he might have an Opportunity to *Preach* a Sermon: And he seldom did Preach a Sermon without *Tears*. When he lay on his Death-bed, he had such Tasts of the *First Fruits of Glory*, as that a Learned Physitian (who was a Papist) wondring, said, *Num Protestantes sic solent mori*: Is the Latter End of *Protestants* like this mans? But although some Excellent Persons, have, by a Divine hand been kept from coming into these *Ends of the Earth*, yet there have been others, who whilest Living made this *Land* (which before their Arrival was an *Hell of Darkness*) to be a place full of *Light* and *Glory*: amongst whom the *Champions*, whose *Lives* are here described, are worthy to be reckoned as those that have *attained to the First Three*.

There

There are many who have (and some to good purpose) Endeavoured to Collect the Memorable Passages that have occurred in the *Lives* of Eminent men, by means whereof Posterity has had the knowledge of them. *Hierom* of old, wrote *De Viris illustribus*: The like has been done by *Gennadius*, *Epiphanius*, *Isidore*, *Prochorus*, and other Ancient Authors. Of Later Times, *Schopfius*, his *Academia Christi*; *Meursius*, his *Athenæ Batavæ*; *Verheiden*, his *Elogia Theologorum*, *Melchior Adams*, Lives of Modern Divines, have preserved the Memories of some that did worthily, and were in their day Famous. There are two Learned men who have very lately ingaged in a Service of this nature, Viz. *Paulus Freberus*, who has Published two Volumns in *Folio*, with the Title of, *Theatrum virorum Eruditione clarorum, ad hæc usque Tempora*. He proceeds as far as the year 1680. The other is *Hemingus Witten*, who has Written, *Memoriæ Theologorum nostri seculi*. It is a *Trite* (yet a *true*) Assertion, that *Historical Studies* are both Profitable and Pleasant. And of all Historical Narratives, those which give a Faithful account of the *Lives* of Eminent Saints, must needs be the most Edifying. The greatest part of the *Sacred Writings* are *Historical*: and a Considerable part of them is taken up in relating the Actions, Speeches, Exemplary *Lives*, and *Deaths*, of such as had been choice Instruments in the Hand of the Lord, to promote His Glory in

the World. No doubt but that the Commemoration of the *Remarkable Providences* of God towards His Servants, will be some part of their Work in Heaven for ever, that so He may have Eternal Praises for the Wonders of His Grace in Christ towards them. It must needs therefore be in it self, a thing pleasing to God, and a special act of *Obedience* to the *Fifth Commandment*, to Endeavour the Preservation of the Names and Honour of them, who have been *Fathers* in *Israel*. On which account, I cannot but Rejoyce in what is here done. Although *New England* has been favoured with many Faithful and Eminent Ministers of God, there are only *Three* of them all, whose *Lives* have been as yet Published, *Viz.* Mr. *Cotton*, whose Life was Written by his Immediate Successor Mr. *Norton*: and my Father *Mather*, whose was done by another Hand, and is Republished in Mr. *Sam. Clarks* last Volumn: and Mr. *Eliot*, whose was done by the same Hand, which did *these*, and has been several Times Reprinted in *London*. Here the Reader has presented to him *Five* of them who were amongst the chief of the *Fathers*, in the Churches of *New-England*. The same Hand has done the like Office of Love and Duty, for many others who were the *Worthies* of *New-England*, not only in the Churches, but in the *Civil State*, whom the Lord Christ saw meet to use as instruments in Planting the *Heavens* and Laying the Foundation of the *Earth*, in this *New*

World.

World. If *These* find a Candid Acceptance, *Those* may possibly see the Light in due Time.

Whether what is herewith Emitted and Written by my Son, be as to the *Manner* of it, Well performed, I have nothing to say, but shall leave it unto others to judge as they shall see cause; only as to the *Matter* of the History, I am ascertained that things are truly related. For although I had Little of personal acquaintance with Mr. *Cotton*, being a Child not above Thirteen years old when he Dyed, I shall never forget the last Sermon which he Preached at *Cambridge*, and his particular Application to the Scholars there, amongst whom I was then a Student newly admitted; and my Relation to his Family since, has given me an Opportunity to know many observable things concerning him. Both *Bostons* have reason to Honour his Memory; And *New England-Boston* most of all, which oweth its Name and being to him more than to any one Person in the World: He might say of *Boston*, much what as *Augustus* said of *Rome*, *Lateritiam reperi, marmoream reliqui*: He found it Little better than a Wood or Wilderness, but left it a Famous Town with Two Churches in it. I remember, Dr. *Lightfoot* in Honour to his Patron Sir *Roland Cotton*, called one of his Sons, *Cotton*: It doth not repent me, that I gave my Eldest Son, that name in Honour to his Grand-

Father; And the Lord Grant that both of us may be *Followers of him, as he followed Christ.*

As for the other three Worthies who have taught the Word of God in this Place, they had their peculiar Excellencies.

Mr. *Wilson* (like *John* the Apostle) did Excel in *Love*: and he was also strong in *Faith*. In the Time of the *Pequod-War*, he did not only hope, but had assurance, that God would make the English Victorious. He declared that he was as certain of it, as if he had with his Eyes seen the Victories obtained; which came to pass according to his Faith. I well remember, that I heard him once say, that when one of his Daughters was Sick, and given up as Dead, past recovery, he desired Mr. *Cotton* to Pray with that Child, and (said he) *Whilest* Mr. **Cotton** *was Praying I was sure that Child should not then Dy but Live.* That Daughter did Live to be the Mother of many Children; Two of which are now Useful Ministers of Christ: and She is still Living, a Pious Widow, another *Anna, Serving God Day and Night.* When Mr. *Norton* was called from the Church of *Ipswich* to *Boston*, Mr. *Nathaniel Rogers* (that Excellent man who was Son to the Famous Mr. *Rogers* of *Dedham* in *Essex*, and Pastor of the Church of *Ipswich* in *N. E.*) opposed Mr. *Nortons* removal from *Ipswich*. Some saying, that Mr. *Wilson* would by his Argument

gument or Rhetorick or both, get Mr. *Norton* from them at last; Mr. *Rogers* replyed, That *He was afraid of his Faith, more than his Arguments.* Sometimes he was transported with a Prophetical *Afflatus*, of which there were marvellous Instances. His Conversation was both pleasant and profitable; in that he could relate many *Memorable Providences*, which he himself had the certain knowledge of. Whileſt I am Writing this, there comes to my mind one very *Pleasant* and yet very *Serious* Story, which he told me, and I do not Remember that ever I met with it any where but from him. It was this. There was one Mr. *Snape*, a Puritan Minister, who was by the Bishops, cast into Prison for his *Non-conformity*; when his Money was spent, the Jailour was unkind to him: but one day as Mr. *Snape* was on his knees at Prayer, the Window of his Chamber being open, he perceived something was thrown into his Chamber, but resolved he would finish his Work with God, before he would divert to see what it was. When he arose from his knees, he saw a *Purse* on the Chamber floor which was full of *Gold*, by which he could make his Keeper better natured than he had been. Many such passages, could that good man relate.

Mr. *Norton*, was one whose Memory I must acknowledge, I have peculiar cause to Love and Honour. I was his Pupil several years. He be-

a very *Scholastical Genius*. In the Doctrine of Grace, he was exceeding clear; indeed another *Austin*. He Loved and Admired Dr. *Twiss*, more than any man that this Age has produced. He has sometimes said to me, Doctor *Twiss* is *Omni Exceptione Major*. He was much in *Prayer*: He would very often spend whole *Dayes* in *Prayer* with *Fasting* before the Lord alone in his Study. He kept a strict daily *Watch* over his own heart. He was an *hard Student*. He took notice in a private *Diary*, how he spent his Time every Day: If he found himself not so much inclined to diligence and Study, as at other Times, he would reflect on his heart and wayes, lest haply some unobserved sin should provoke the Lord to give him up to a Slothful Listless frame of Spirit. In his *Diary*, he would sometimes have these words, *Leve desiderium ad studendum: forsan ex peccato admissa*. I bless the Lord that ever I knew Mr. *Norton*, and that I knew so much of him as I did.

As for Mr. *Davenport*, I have in a Preface to his Sermons on the *Canticles*, which are Transcribed for the Press, and now at *London*, given what account I could then obtain concerning the Remarkable passages of his *Life*. I several Times desired him to imitate *Junius* and some others, who had Written their own *Lives*. He told me, he did intend it: but I could not find any thing of that nature among his Manuscrupts, when

when many years agoe, I had an Occasion to seek after it. He was a *Princely Preacher.* I have heard some say, who knew him in his *Younger years*, that he was then very Fervent and Vehement as to the manner of his delivery: but in his *Later Times*, he did very much imitate Mr. *Cotton*, whom in the Gravity of his Countenance, he did somewhat resemble. *Sic illæ manus, sic ora ferebat.*

The Reader will find many observable things in what is here related concerning Mr. *Hooker*. Yet, great Pity it is that no more can be Collected of the *Memorables* relating to so Good and so Great a man as he was; then whom *Connecticut* never *did*, and perhaps never *will*, see a greater Person. Mr. *Cotton* in his Preface to Mr. *Nortons* Answer to *Apollonius*, sayes of Mr. *Hooker*, *Dominatur in Concionibus.* Dr. *Ames* used to say, *He never knew his Equal*: There was a great Intimacy between them two. I remember, my Father told me, that Mr. *Hooker*, was the Author of that large Preface which is before Dr. *Ames*, his *Fresh Suit against Ceremonies.* He would sometimes say, that *next to Converting Grace, he Blessed God for his acquaintance with the Principles and Writings of that Learned man*, Mr. *Alexander Richardson.* It was a *Black day* to *New-England* when that *Great Light* was removed.

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There are some who will not be pleased that any notice is taken of the hard measure which the

these Excellent men had from those *Persecuting Prelates*, who were willing to have the World rid of them. But it is impossible to Write the History of *New-England*, and of the *Lives* of them who were the chief in it, and yet be wholly silent in that matter. That Eminent Person, Dr. *Tillotson* (the Late Arch Bishop of *Canterbury*) did, not above Four years ago, sometimes Express to *Me* his resentments of the injury which had been done to the first Planters of *New-England*, and his Great dislike of Arch Bishop *Lauds* Spirit towards them. And to my knowledge, there are *Bishops* at this day, of the same Christian *Temper* and *Moderation* with that Great and Good man, lately dead. Had the *Sees* in *England* fourscore years ago been filled with such *Arch Bishops* and *Bishops* as those which K. **William** (whom God Grant long to Live and to Reign) has preferred to Episcopal Dignity, there had never been a *New England*. It was therefore necessary that it should be otherwise *then*, than at this day, that so the Gospel in the Power and Purity of it might come into these dark Corners of the Earth, and that here might be seen a *Specimen* of the *New Heavens* and a *New-Earth* wherein *Dwells Righteousness*, which shall e're long be seen all the World over, and which, *According to His Promise we Look for.*

Boston, New-England,
May. 16. 1695.

INCREASE MATHER.

THE INTRODUCTION.

§. 1. WHEN the God of Heaven had carried a Nation into a *Wilderneſs*, upon the Deſigns of a Glorious REFORMATION, He there gave them a Singular Conduct of His *Preſence* and *Spirit*, in a certain *Pillar*, which by Day appear'd as a *Cloud*, and by Night as a *Fire*, before them; and the Report of the Reſpect paid by the *Iſraelites* unto this *Pillar*, became ſo Noiſed among the Gentiles, that the Pagan Poets derided them on this Account,

Nil præter Nubes et cæli Lumen adorant,

[Which is, I ſuppoſe, the True Reading of that Famous Verſe in *Juvenal*: and I thus Tranſlate it,]

Only the Clouds *and* Fires *of Heav'n they do Worſhip at all Times.*

But

But I must now Observe unto my Reader, That more than a Score of years after the Beginning of the *Age* which is now expiring, our Lord Jesus Christ, With a Thousand Wonders of His Providence, carried into an *American* Wilderness, a People, Persecuted for their Desire, to See, and Seek a REFORMATION of the Church ACCORDING TO THE SCRIPTURE: Of which Matter, I cannot give a *Briefer*, and yet *Fuller*, History, than by Reciting the Memorable Words, of that Great Man, Dr. JOHN OWEN, Who, in his Golden Book of, *Communion with God*, thus Expresses it; 'They 'who hold *Communion* with the Lord Jesus Christ, 'will Admit *Nothing*, Practise *Nothing*, in the 'Worship of God, but what they have *His* Warrant for; Unless it comes in His Name, With 'a, *Thus saith the Lord Jesus*, they will not Hear 'an *Angel from Heaven*: They know, the *Apostles* themselves were to teach the Saints, only '*What He Commanded them*: And *You* know, How 'many in this Very Nation, in the Dayes not 'long since passed, Yea, how many *Thousands*, 'Left their *Native Soyl*, and went into a Vast 'and howling *Wilderness*, in the uttermost parts 'of the World, to keep their Souls Undefiled, 'and Chast unto their dear Lord Jesus, as to 'This of His Worship and Institutions. Now though the *Reformed Church*, thus *Fled into the Wilderness*, Enjoy'd not the Miraculous *Pillar* Vouch-

Vouchsafed unto the *Erratic Church*, of *Israel* for about Forty years together; Yet, for that Number of years, We Enjoyd many a *Person*, in whom the Good *Spirit* of God, gave a Conduct unto us, and Mercifully dispenſed, thoſe Directing, Defending, Refreshing Influences, which were as neceſſary for us, as any that the Celebrated *Pillar* of *Cloud*, and *Fire*, could have afforded. The *Great* and *Good Shepherd* of the Church, favoured His diſtreſſed *Flocks in the Wilderneſs*, with many *Paſtors*, that were Learned, Prudent, and Holy, beyond the Common Rates, and *Men after His own Heart*: and it would be an Ingratitude many wayes Pernicious, if the Churches of *New England*, ſhould not, like thoſe of the Primitive Times, have their *Diptychs*, Wherein the Memory of thoſe Eminent CONFESSORS, may be Recorded and Preſerved.

§. 2. *Four* or *Five* of thoſe Eminent Perſons, are now to have their LIVES, Deſcribed unto us, and Offered unto the Contemplation and Imitation, eſpecially of the *Generation* which are now Riſing up, *After the Death of* COTTON, *and of the Elders that out-Lived him, and had ſeen all the Great Works of the Lord, which He did for* New-England. As for the *Occaſion* of this *Offer*, the Reader may know, That, With a Deſign thereby to *Preſerve* the True *Principles*, the Good *Practices*, and Famous *Occurrences*, Temptations and

and Salvations, of the Churches in my Country, from Corruption, and Oblivion; and *Assist* the Interests of *Religion* in the Churches abroad, with the *Experiences* of a Renowned Plantation, Settled in a NEW WORLD, Purely for the sake of the most *Reformed Religion*; I set my self to Write the **Church-History** of these *American* Colonies. In the Writing of this **Church-History**, the *Biography* of several Persons, that were *Stars of the First Magnitude* in our *Heavens*, was no little part of my Labour; Wherein, my *Memoirs* of Mr. *John Wilson* happening to be seen by a Gentleman related unto *him*, he Importuned me, that I would Permit the Publication of those *Memoirs* apart themselves: That I might somewhat accommodate my self unto this Importunity, I did consent that Mr. *Wilson*, should first Go out of my **Church-History**, provided he might go accompanied with no Less than *Three* other JOHNS, who were all of them, Successively Ministers of that *One Church*, Whereof *He* was the First Pastor; all of them, *Lovely in their Lives*, and in the Place *of* their *Death*, as well as in their Better Place *after* their Death, *not Divided*; and, thought I, by my first sending abroad this *Dove*, I shall understand, Whether the *Flood* of Disorders upon the World, be so Circumstanced, That the rest of my Composure, Whereof *These* are but some *Rescinded Sheets*, may have Encouragements also to come Abroad. *Four* of my Worthy

Worthy Friends accordingly, whose Names, I hope, are in the *Book of Life*, took the charge of these *Four Lives*, and send forth a Little *Book*, embalming the *Names*, of *Just men, Worthy to be had in Everlasting Remembrance*. But though this were the *Occasion* of this *Offer*, yet here was not all the *intention* of it: For I saw a Fearful *Degeneracy*, *Creeping*, I cannot say, but *Rushing*, in upon these Churches; I saw to multiply continually, our Dangers, of our Loosing no small Points in our *First Faith*, as well as our *First Love*, and of our Giving up the *Essentials* of that *Church Order*, which was the very END of these Colonies; I saw, a Visible *Shrink* in all Orders of Men among us, from that *Greatness*, and that *Goodness*, which was in the *First Grain*, that our God brought from *Three Sifted Kingdoms*, into this Land, when it was a *Land not Sown*; That while the *Papists* in *Europe* have grown better of late years, by the Growth of *Jansenism* among them, while the *Protestants* have Prodigiously *Waxed Worse*, for a Revolt unto *Pelagianism*, and *Socinianism*, or what is *Half way* to it, has not been more Surprising to me, than to see that in *America*, while those parts which were at first Peopled by the *Refuse* of the English Nation, do sensibly amend in the Regards of Sobriety and Education, those parts which were *Planted with a more Noble Vine*, do so fast give a Prospect of

affording only the *Degenerate Plants of a Strange Vine.* What ſhould be done, for the Stop, the Turn, of this *Degeneracy*? It is Reported of the *Scythians*, who were, doubtleſs, the Anceſtors of the *Indians* firſt Inhabiting theſe Regions, That in Battels, when they came to ſtand upon the *Graves* of their *Dead Fathers*, they would there *Stand*, Immoveable, till they Dy'd upon the Spot. And, thought I, Why may not ſuch a Method now Effectually Engage the *Engliſh* in theſe Regions, to *Stand Faſt* in their *Faith* and their *Order*, and in the *Power of Godlineſs*? I'le ſhow them, the *Graves* of their *Dead Fathers*; and if any of them do Retreat, unto a Contempt or Neglect of *Learning*, or unto the *Errors* of *Another Goſpel*, or unto the Superſtitious of *Will-Worſhip*, or unto a *Worldly*, a *Selfiſh*, a *Little* Converſation, they ſhall undergoe the Irreſiſtible Rebukes of their Progenitors, here fetch'd *from the Dead*, for their Admonition: and I'le therewithal advertiſe my NEW-ENGLANDERS, That if a Grand-child of a *Moſes* become an *Idolator*, he ſhall, [as the Jews Remark upon Judg. 18. 30.] be deſtroy'd, as if not a *Moſes*, but a *Menaſſeh*, had been his Father. Beſides, *Plus Vivitur Exemplis quam Præceptis*!

§. 3. Good Men in the CHURCH of ENGLAND, I hope, will not be Offended at

it, if the *Unreasonable Impositions*, and *Intolerable Persecutions*, of certain Little-Soul'd *Ceremony-Mongers*, which drove these Worthy Men out of their Native Country, into the horrid Thickets of *America*, be in their *Lives* Complained, and Resented. For, Distinguishing between a *ROMANIZING Faction in the CHURCH of ENGLAND*, and the *TRUE* PROTESTANT REFORMING *CHURCH of ENGLAND*, (Things as different as a JEWEL, from an HEYLIN, or a GRINDAL, from a LAUD!) the First Planters of *New England*, at their first Coming over, did in a Publick and a Printed Address, call the Church of *England*, Their *Dear Mother*, desiring their Friends therein, *To Recommend them unto the Mercies of God, in their Constant Prayers, as a Church now Springing out of their own Bowels*: Nor did they think, that it was their *Mother* who Turned them out of Doors, but some of their Angry *Brethren*, abusing the Name of their *Mother*, who so harshly treated them. As for the *ROMANIZING* Faction in the *CHURCH of ENGLAND*, Or, that Party, who Resolving (altogether Contrary to the Desire of the most Eminent Persons, by whom the *Common-Prayer* was made *English*) that the *Reformation* should never proceed one Jot further than the *First Essay* of it, in the former Century, did make certain Unscriptural *Canons*, whereby all that could

not Approve, Subscribe, and Practise, a multitude of, (by themselves Confessed Purely *Humane*) Inventions in the Worship of God, were Accursed, and *Ipso Facto* Excommunicate; and by the Ill obtained Aid of Bitter *Lawes* to back these *Canons*, did by Fines and Gaols and Innumerable Violences, contrary to the very *Magna Charta* of the Nation, Ruine Many Thousands of the Sobereſt People in the Kingdom; and who continually made as many *Shibboleths* as they could, for the *Diſcovering* and the *Extinguiſhing* of all Real *Godlineſs*, and never gave over Proſecuting, their *Tripartite Plot*, of *Arminianiſm*, and a Conciliation with the *Patriarch* of the *Weſt*, and *Arbitrary Government* in the *State*, until at laſt they threw all into the Lamentable Confuſions of a *Civil War*; The Churches of *New England* ſay, *Come not into their Secret, O my Soul.* We dare not be Guilty of the *Sciſm*, which we charge upon that, *Party in the Church of ENGLAND*: and if any Faction of men, will Require the *Aſſent* and *Conſent* of other men, to a vaſt Number of *Diſputable*, and *Uninſtituted* Things, and, it may be, a *Mathematical Falſhood*, among the firſt of them, and utterly Renounce all *Chriſtian Communion* with all that ſhall not give that *Aſſent* and *Conſent*, We Look upon thoſe to be SEPARATISTS; *We* dare not be ſo Narrow Spirited: The Churches of *New England* profeſs to make only the *Subſtan-*

tials

tials of the *Christian Religion* to be the *Terms* of our Sacred Fellowship: We dare make no Difference between a *Presbyterian*, a *Congregational*, an *Episcopalian*, and an *Antipædo-baptist*, where their *Visible Piety*, makes it probable, that the Lord Jesus Christ has Received them. And such Reverend Names, as HALL, and KIDDER, most Worthy *Bishops* now adorning the *English Church*, as well as the Names of such Reverend and Excellent Persons among the *Dissenters*, as BATES, ANNESLY, HOWE, MEAD, and ALSOP, (with many *Others*) are, on *that Score*, togethet Precious unto this part of the Christian *America*. On the other side; The *TRUE PROTESTANT REFORMING Church of ENGLAND*, contains the whole *Body of the Faithful*, Scattered through the English Dominions, though of Different Perswasions about some *Rites*, and *Modes*, and Lesser points of Religion: And All the Friends of the last *Reformation*, Who, whether they think there needs a *Further Progress* in that Work or no, yet are Willing to make the WORD OF GOD, the *Rule* of their Serving Him, do come under this Denomination. Those Divines, who, with Arch-Bishop *Usher* in the Head of them, did, more than Fifty years ago, give in a Paper touching the *Innovations* of Doctrine and of Discipline in the *Church of England*, and make near Forty Exceptions against

Things in the *Liturgy*, were ſtill as Good Members of that Church, as they that *Hated to be Reformed*; and the Aſſembly of Divines at *Weſtminſter*, which made the Catechiſms now uſed among us, were as genuine *Sons of the Church* after they became *Non-Conformiſts*, as while they Lived in *Conformity*, which every one of them, Except *Eight* or *Nine*, did, when they firſt came together. One who is at this Day a Right Reverend BISHOP, has in his *Irenicum*, well Expreſſed, the Senſe, which I believe, the biggeſt party of Chriſtians in the Realm, Three to One, have of thoſe matters, which have been, *The Apples of Strife*, among us: 'That Chriſt, who came to take away 'the Inſupportable Yoke of the *Jewiſh* Ceremo-'nies, certainly did never intend to Gall the 'Necks of the *Diſciples* with *another* inſtead of 'it; and it would be Strange, the *Church* would 'Require more than *Chriſt* Himſelf did, and 'make more Terms of *Communion*, than our 'Saviour did of *Diſciple-ſhip*. The Grand *Com-'miſſion* the Apoſtles were ſent out with, was 'only to *Teach, What Chriſt had Commanded them*' not the Leaſt Intimation of any *Power*, given 'them to Impoſe or Require any Thing, beyond 'what He *Himſelf* had ſpoken to them, or they 'were directed to, by the Immediate Guidance 'of the *Spirit* of God.------And, [Speaking of 'the Reaſon, why our firſt Compilers of the *Com-*

men Prayer, took in ſo much of the *Popiſh Service*] 'Certainly, thoſe Holy men, who 'did ſeek by any Means, to Draw in others, at 'ſuch a Diſtance from their Principles, as the 'Papiſts were, did never intend, by what they 'did for that End, to Exclude any truly Tender 'Conſciences, from their Communion; That 'which they laid as a *Bait* for them, was never 'intended by Them as an *Hook* for thoſe of 'our own Profeſſion. And if this be the *TRUE Church of ENGLAND*, give me leave to ſay, The Churches of *New England*, are no Inconſiderable part of *it*; and that, accordingly we may have a Room in it, I may ſafely, in the Name of them all, offer, (as did the Renowned Author of our *Martyr books*, when they demanded *Subſcription* from him,) *To Subſcribe the New Teſtament.*

Upon the whole then; If any be diſpleaſed at my Report of the Unjuſt *Impoſitions* and *Perſecutions*, which drove into *America*, as Good *Chriſtians*, and *Proteſtants*, as any that were Left behind them, it will not be, the *TRUE Church of ENGLAND*; For why ſhould *That* be called, *The Church of England*, which has cauſed Thouſands of as Real and Thorough *Chriſtians*, as any upon Earth, to ſay, *It is better to dwell in the Wilderneſs, than with ſuch a Contentious and Angry One!* That *Church of ENGLAND*, which alone is Worthy to be called *So*, will bewayl,

as, I know, diverſe Excellent Perſons now in the *Epiſcopal Sees* have done, the Injuries offered unto our *Puritan* Fathers.

§. 4. Let my Reader, thus Prepared, now Entertain himſelf, as far as he pleaſes, with our Four JOHNS, to whoſe *Lives*, I have, upon the Counſil and Command of an Ever-Honoured Parent, Appendiced the *Life* of a Famous THOMAS, in this Publication: JOHNS, with whom among the Five or Six Hundred Noted Perſons of *that Name*, Celebrated by *One* Hiſtorian, I find not many that were Worthy to be Compared; JOHNS, fuller of Light and Grace and the Good Spirit, than all thoſe Four or Five and Twenty of *that Name*, who have Sat in the Chair that Pretends to *Infallibility*. And, if he pleaſes, Let him ſee that Old Little Obſervation Confirmed, that, as the Name *Henry*, has been Happy in Kings, *Elizabeth*, in Queens, *Edward*, in Lawyers, *William*, in Phyſicians, *Francis*, in Scholars, *Robert*, in Souldiers and States-men, So, JOHN, has been happy in *Divines*. But let him Conſider theſe *Lives*, as tendered unto the Publick, upon an Account no leſs, than that of keeping *Alive*, as far as this poor *Eſſay* may Contribute thereunto, the Intereſts of *Dying Religion* in our Churches. I Remember a Learned mans Conjecture, That [in 1 Tim. 3. 15.] it is *Timothy*, and

and not, *The Church*, which is called, *The Pillar and Ground of Faith*: Such Able, Holy, and Faithful Miniſters, as *Timothy*, are the Great *Proclaimers*, and *Preſervers* of *Truth*, for the Church of God; *Such* were theſe Famous JOHNS, while they *Lived*, and now they are *Dead*, I have done my Endeavour that they may ſtill be *Such*, unto the Churches, to whom I owe my *All*. I'l ſay but This. The Laſt words of the moſt Renowned Præbend of *Canterbury*, Dr. *Peter du Moulin*, who dyed, a very Old Man, about Eleven years ago, were, *Since Calviniſm is Cryed down* [Actum eſt de Religione Chriſti apud Anglos] *Chriſtianity is in Danger to be laſt in the Engliſh Nation.* Alluding to what *he* ſaid, about his JOHN CALVIN, I will take Leave to ſay with reſpect unto our JOHN COTTON, and the reſt that here accompany him, *Chriſtianity will be Loſt among us, if their Faith and Zeal, muſt all be Buried with them*: Which, God Forbid! As there would be an hazard, that the Early and Better Times of *New England*, would have the *True Story* thereof, within a While, as Irrecoverably Laſt, as the Story of the World, relating to thoſe Times, which *Varro* Diſtinguiſhed unto *Incognit*, and *Fabulous*, preceding the *Hiſtorical*, and we ſhould Shortly have as Wretched Narratives of the firſt *Perſons* and *Actions* in this Land, as *Juſtin* gives of the *Jewes*, when he makes *Moſes* the Son of their *Joſeph*, and the Sixth of their *Kings*, or when he makes

makes *Them* Expell'd from *Egypt*, because the Gods would not otherwise allay a Plague that Raged there, or such as are given by *Pliny*, when he makes *Moses* a Magician, or *Strabo*, that makes him an *Egyptian* Priest; if no speedy *Care* be taken to preserve the *Memorables* of our *First Settlement*; So, I wish, the Laudable *Principles* and *Practices* of that *First Settlement*, may be kept from utterly being Lost in our Apostasies, by the *Care* which is now taken thus to preserve what was *Memorable*, of the *Men* that have delivered them down unto us.

§. 5. Finally; When the Apostles had set before Christians, the Saints, which were a *Cloud of Witnesses*, by Imitating of whose Exemplary Behaviour we might *Enter into Rest*, he concludes with a *Looking unto Jesus*; or, according to the Emphasis of the Original, *A Looking off* (from them) *unto Jesus*, as the Incomparably most perfect of all. So, Let my Reader do, when, all that was *Imitable*, in the *Lives* of these Worthy Men, has had his Contemplation and Admiration; They all yet had their *Defects*, and therefore, *Look off unto Jesus*; *Following Them* no farther than they *Followed Him*. It is a notable Passage, [in Luk. 7. 28.] which we mis-translate; *The Least in the Kingdom of God, is Greater than JOHN.* In the Greek, What we Translate, *The Least*, is, *He that is Lesser*; that is, *He that is Younger*. [*Minor*,

still

still has been the same with, *Junior.*] Our Lord means *Himself*, who was *Lesser*, that is, *Younger*, than JOHN, His *Fore-runner*; but, *Greater than He!* Truly, whatever was Excellent in these our JOHNS, I would Pray, that the Minds of all that see it, may be Raised still to Think, *Our Precious Lord* JESUS CHRIST, *is Greater than these* JOHNS: All their *Excellencies*, are in Him Transcendently, Infinitely; as they were from *Him* Derived. *High Thoughts* of the Lord JESUS CHRIST, Provoked by *Reading* the Descriptions, of these His *Excellent* Servants, that had in them a Little of *Him*, and were no farther *Excellent* than *as* they had so, will make me an abundant Recompence, for all the Difficulties, and all the Temptations, with which my *Writing* is attended. And as, it quickens the *Joyes* of my Hastening *Death*, when I have through Grace, a Prospect of being then in that State, whereto the *Spirits* of these *Just Men made Perfect*, are all of them *Gathered*, So I would have *This* now to Out-do all those *Joyes*, *To be with* JESUS CHRIST, *That* Surely, *is by far the best of all.*

Cotton Mather.

Monumenta Sepulchralia Justis non faciunt, nam Dicta eorum Sunt Memoriæ Eorum.
Sentent. Judaic. in *Bereschit Rabba.*

ADVERTISEMENT,

INasmuch as the following LIVES, are *Pertaining* and *Prodromous* to the Churches History of New-England, about which the Author hereof, has in the midst of his many other Studies, for diverse Monthes, at *Subsecivis Horis*, been Labouring, it was judged, not amiss in this Place to lay before the *Reader*, (with an Humble desire of Assistence from the *Prayers*, and *Favours*, of Good men, unto so Important an Undertaking)

A SCHÆME,

of the Whole Work.

After the INTRODUCTION,

FIRST, The DESIGN Where-*on*, the MANNER Where-*in*, the PEOPLE Where-*by*, the several Colonies of NEW-ENGLAND were Planted, is Declared: And a Narrative is given of many *Memorable Passages*, relating to the Settlement of those Plantations: Concluded with an Ecclesiastical Map of the Country, or, a List of the several *Assemblies* in these Colonies, Wherein the Gospel is at this Day Preached, and of the *Mini-*

Ministers who Preach the Gospel to those Assemblies.

The FIELD being thus prepared, We Proceed, *Then*, unto the *History* of what has been *Acted* there upon. And here,

First, The ACTORS of *New-England*, are with a very Entertaining Variety of *Story*, Introduced.

The ACTORS, in a **Civil Order**, are first brought in.

Here we Write the **Lives** of the Four among the *First Governours*, BRADFORD, WINTHROP, HOPKINS, and EATON, in each of the Four Colonies, (and of WINTHROP, the First Governour of *Connecticut* and *New-haven* united,) and *Characters* of all the rest: With the **Names**, of all that have been their Magistrates.

The ACTORS, in a **Sacred Order**, are then brought in. *Brief Memoirs*, are here attempted, concerning all the MINISTERS, Which have come over from *England* for the Service of these Churches: With more *Large Accounts* of Mr. *Bulkly*, *Bur*, *Chauncey*, *Cobbet*, *Cotton*, *Davenport*, *Eliot*, *Fisk*, *Hooker*, *Knowles*, *Mather*, *Newman*, *Norton*, *Parker*, *Philips*, *Rogers*, *Rogers*, *Shepard*, *Symmes*, *Stone*, *Ward*, *Whiting*, *Wilson*: Of all whom, a *Biography* is Endeavoured. Whereto are Appendiced, *Brief Memoirs*, on such as coming over in the Infancy of the Settlement, Entered not upon their Ministry, until their Education was here perfected, but Before or Without

out the Advantages of the *Colledge*; With more *Large Accounts*, of Mr. *Sherman*, and Mr. *Thacher*.

From hence, We pass on to the History of our **University**. Where, with its *Lawes*, *Benefactors*, and *Vicissitudes*, We give a **Catalogue** of such as have been therein Educated; and many *Historical Remarks* upon that *Catalogue*. With fuller Essayes upon some that have been more Eminent *Plants* issuing from this *Nursery*; Especially, Mr. *Samuel Mather*, Mr. *Mitchel*, *Oakes*, *Shepard*, and *Collins*.

Secondly, The ACTIONS of *New England*, are then Considered: Which are of Two Sorts.

First, The SYNODICAL ESTABLISHMENTS, are Produced; With many Material *Relations*, and *Conclusions*, further tending to Illustrate the Determinations of our several SYNODS.

Here we do at Large, Lay before the Reader

The **Faith** professed by the Churches of *New England*.

The **Discipline** Practised in the Churches of *New-England*; With the *Platform* agreed by the *Synod*, in 1648. Whereto are added, The **Heads of Agreement**, in the Late Union between the Ministers formerly called, *Presbyterian* and *Congregational*.

The *Principles* owned and *Endeavours* used by the Churches of *New England* concerning the **Church-state** of their **Posterity**: With the

Pr

Propoſitions of the *Synod*, in 1662. and following Occurrences.

The **Reforming Synod**, of *New-England*, in 1679. With ſubſequent Eſſayes of *Reformation* in the Churches.

Unto all which, there are annexed, The Propoſals that have been made in theſe Churches, about the Recording of **Remarkable Providences**: and many *Remarkables* are here particularly Recorded.

Then, the OPPOSING, and AFFLICTIVE **Diſturbances**, which have been given to the Intereſts of the Churches under theſe *Eſtabliſhments*, are Exhibited.

The General Heads of **Temptation**, which have been diſtreſſing of Good Men in the Land, from the Beginning, are Enumerated, and Conveniently Exemplified.

The Encounters, which the Churches have had, with ſeveral Sorts of **Sectaries**, are, with Proper and Uſeful Reflections, deſcribed.

The **Wars**, with which the *Salvages* have annoy'd the Churches, are with *Brevity*, but much *Curioſity*, repreſented; and other **Storms**, which the Churches have Out Lived, and the *Wayes* whereby they have out-lived them, not Omitted.

And, in the Whole *Work*, there is an Eye had, not only unto the Preſervation of Every Thing

Thing *True* and *Good*, in the Churches of *New-England*, from the Threatning Dangers of an *Apostasy*; but also unto the *Satisfaction* and *Edification* of the *Reforming Churches* abroad in the World; Especially, in the Now Approaching Dayes of **Reformation.**

COTTONUS *Redivivus.*

OR,

THE LIFE OF Mr. JOHN COTTON.

§. 1. WERE I Master of the Pen, wherewith *Palladius* embalmed his *Chrysostom*, the Greek Patriark, or *Posidonius* Eternized his *Austin*, the Latin Oracle, among the Ancients; Or, were I Owner of the Quil, wherewith among the Moderns, *Beza* celebrated his immortal *Calvin*, or *Fabius* Immortalized his Venerable *Beza*; the Merits of John Cotton would oblige me to Employ it, in the Embalming his Famous Memory. If *Boston* be the chief Seat of *New-England*, it was Cotton that was the

Father and Glory of *Boston*: Upon which account it becomes a piece of pure *Justice*, that the *Life* of Him, who above all men gave *Life* to his Country, should bear no little Figure in *it's* intended Hiſtory; and indeed if any Perſon in this Town or Land, had the *Bleſſedneſs*, which the Roman Hiſtorian, long ſince pronounced *Such*, even, *To do Things worthy to be Writ, and to Write Things worthy to be Read*; it was *He*; who now claims a Room in our Pages. If it were a Compariſon ſometimes made of the Reformers, *Pomeranus* was a Grammarian, *Juſtus Jonas* was an Orator, *Melanctbon* was a Logician, but *Luther* was *All*: even that Proportion, it may without *Error* be acknowledged, that **Cotton** bore to the Reſt of our *New-Engliſh* Divines; He that, whilſt he was *Living* had this Virtue Extraordinarily Conſpicuous in him, *That it was his delight always to acknowledge the Gifts of God, in other men*, muſt now he is *Dead*, have other men acknowledge of him, what *Erafmus* do's of *Jerom*, *In hoc uno conjunctum fuit et Eximium, quicquid in aliis partim admiramur.*

§. 2. There was a good *Heraldry* in the Speech of the Noble *Romanus*, *It is not the Blood of my Progenitors, but my Chriſtian Profeſſion that makes me Noble.* But our **John Cotton**, beſides the Advantage of his *Chriſtian Profeſſion*, had a Deſcent from Honourable *Progenitors*, to render him *doubly* Honourable. His Immediate *Praginitors* being

by some Injustice, Deprived of Great Revenues, his Father Mr. *Roland Cotton*, had the Education of a *Lawyer* bestowed by his Friends upon him, in hopes of his being the better capacitated thereby to Recover the Estate, whereof his Family had been wronged; and so the Profession of a *Lawyer*, was that unto which this Gentleman applied himself all his Dayes. But our **John Cotton**, in this Happier than *Austin*, whose *Father* was carefuller to make an *Orator* than a *Christian* of him, while his Gracious *Mother* was making him on greater *Accounts*, *A Son of her many Tears*, had a very pious *Father* in this worthy *Lawyer*, as well as a pious *Mother*, to Interest him in the *Covenant* of God. That worthy man was indeed very singular in two most Imitable *Practices*. One was, that when any of his Neighbours desirous to Sue one another, addressed him for *Counsel*, it was his manner, in the most persuasive and obliging terms that could be, to endeavour a *Reconciliation* between both parties; preferring the *Consolations* of a *Peace-maker*, before all the *Fees*, that he might have got by Blowing up of *Differences*. Another was, that every *Night*, it was his Custome to *Examine Himself*, with Reflections on the Tranfactions of the Day past; wherein, if he found, that he had not either *Done* good unto others, or *Got* good unto his own Soul, he would be as much grieved as ever the Famous *Titus* was, when he could complain [illegible]

the Evening, *Amico Diem Perdidi*. Of such Parents was Mr. *John Cotton* born, at the Town of *Derby*, on the Fourth of *December*, in the year 1585.

§. 2. The Religious Parents of Mr. *Cotton*, were Solicitous to have him indued with a *Learned*, as well as a *Pious* Education; and being neither so *Rich*, that the *Mater Artis*, could have no Room to do her part, nor so *Poor* that the *Res Angusta Domi*, should clog his Progress, they were well fitted thereby, to bestow such an Education upon him. His first Instruction was under a Good School-Master, one Mr. *Johnson*, in the Town of *Derby*: whereon the Intellectual Endowments of all sorts, with which the *Godly-wise Spirit*, adorned him, so discovered themselves, that at the Age of *Thirteen*, his Proficiency procured him Admission into *Trinity-College* in *Cambridge*. Indeed the Proverb, *Soon Ripe, Soon Rotten*, has often been too *Hastily* applyed unto *Ripe-ripe Wits*, in young People; not only *Oecolampadius*, and *Melancthon*, who Commenced *Batchelours of Arts*, at *Fourteen* years of Age; and *Luther*, who Commenced *Master of Arts* at Twenty; but also our Dr. *Sanderson* sent unto *Oxford*, our Dr. *Usher* sent into *Dublin*, and our Mr. *Cotton* sent unto *Cambridge*, all at the Age of *Thirteen*, do put in a *Bono* to the Universal Application of that Proverb. While Mr. *Cotton* was in the University, his *Diligent Head*, with *Gods Blessing*,

Blessing, made him a *Rich Scholar*; and his Generous mind found no little *Nourishment* by that *Labour*, which like the Sage Philosopher, he found *Sweeter than any Idleness*: insomuch that his being Elected Fellow of *Trinity Colledge*, as the Reward of his Quick Proficiency, was Directed by nothing but this, that the Extraordinary Charges for their Great *Hall* then in Building, did put by their *Election*. And there was this Remarkable in the Education of this *Chosen Vessel*, at the University: That while he continued *there*, his Father's Practice was, by the special Providence of God, augmented so much beyond what it had been *before*, as was enough to maintain him there. Upon which Observation Mr. *Cotton* afterward would say, *Twas God that kept me at the University!* Indeed some have said, That the Great Notice quickly taken of the Eminency in the Son, was one Reason, why his *Father*, not only came to be complemented on all sides, and *Omnia Bona dicere, & laudare Fortunas ejus, qui Filium haberet Tali Ingenio præditum*, but also had his *Clients* more than a little multiplied.

§. 4. Upon the Desires of *Emanuel Colledge*, Mr. *Cotton* was not only *Removed* unto that Colledge, but also *Preferred* unto a *Fellowship* in it, in order whereunto, he did according to the Critical and Laudable *Statutes* of the House, go through a very severe *Examen* of his Parts and Suf-

such a Station; wherein 'twas particularly Remarked, that the *Poser* trying his *Hebrew* skill by the Third Chapter of *Isaiah*, a Chapter which, containing more Hard Words, than any one *Paragraph* of the Bible, might therefore have puzled a very good Hebrician, yet *he* made nothing of it. He was afterwards, the *Head Lecturer*, the *Dean*, the *Catechist*, in that Famous Colledge; and became a *Tutor* to many Scholars, who afterwards proved Famous Persons, and had cause to Bless God, for the Faithful, and Ingenious and Laborious *Communicativeness* of this their *Tutor*. Here, all his Academical Exercises, whether in *Disputations*, or in *Common-places*, or whatever else, did so *Smell of the Lamp*, that the Wit, the Strength, the Gravity, and the Fulness, both of *Reason* and of *Reading* in them, caused him to be much Admired by the Sparkling Wits of the University. But *One* thing among the Rest, which caused a Great Notice to be taken of him, throughout the whole University, was his *Funeral Oration* upon Dr. *Some*, the Master of *Peter House*, wherein he approved himself such a Master of *Periclean*, or *Ciceronian* Oratory, that the Auditors were even ready to have Acclamed, *Non Vox Hominem Sonat!* And that which added unto the Reputation, thus Raised for him, was, an *University-Sermon*, wherein Aiming more to Preach *Self*, than *Christ*, he used such Florid Strains, as extremely Recommended him, unto *the most*, who Relished

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the *Wisdom of words* above the *Words of Wisdom*: though the Pompous Eloquence of that Sermon, afterwards gave such a Distast unto his own *Renewed Soul*, that with a Sacred Indignation he threw his Notes into the Fire.

§. 5. Hitherto we have seen the *Life* of Mr. *Cotton*, while he was not yet *Alive*! Though the Restraining and Preventing *Grace* of God, had kept him from such Out-breakings of Sin, as Defile the Lives of most in the World, yet like the *Old man*, who for such a cause ordered this Epitaph to be Written on his Grave, *Here lyes an Old Man, who lived but Seven years*, he Reckoned himself to have been but a *Dead Man*, as being *Alienated from the Life of God*, until he had Experienced that *Regeneration*, in his own Soul, which was *this*. Accomplished. The Holy Spirit of God had been at work upon his *Young Heart*, by the Ministry of that Reverend and Renowned *Preacher of Righteousness*, Mr. *Perkins*; but he Resisted and Smothered those *Convictions*, through a vain *Perswasion*, that if he became a *Godly* Man 'twould spoil him for being a *Learned* One. Yea such was the Secret Enmity and Prejudice of an *Unregenerate Soul*, against *Real Holiness*, and such the *Torment*, which our Lords *Witnesses* give to the Consciences of the *Earthly-minded*, that when he heard the Bell toll for the Funeral of Mr. *Perkins*, his mind secretly rejoyced in his Deliv-

ance, from that Powerful Ministry, by which his Conscience had been so oft Beleagured: The Remembrance of which thing afterwards, did break his Heart Exceedingly! But he was, at length, more effectually awakened, by a Sermon of Dr. *Sibs*, wherein was Discoursed the Misery of those, who had only a *Negative Righteousness*, or a Civil, Sober, Honest *Blamlessness* before men. Mr. *Cotton* became now very sensible of his own Miserable Condition before God; and the *Arrows* of these Convictions, did stick so fast upon him, that after no less than *Three years* Disconsolate Apprehensions under them, the *Grace* of God made him a throughly *Renewed Christian*, and filled him with a Sacred *Joy*, which Accompanied him, until he went unto the *Fulness of Joy* for ever. For this cause, as Persons truly Converted unto God have a mighty and lasting Affection for the Instruments of their Conversion; thus Mr. *Cottons* Veneration for Dr. *Sibs*, was after this very particular and perpetual; and it caused him to have the *Picture* of that Great Man, in that part of his house, where he might oftenest Look upon it. But so the *Yoke* of sore Temptations and Afflictons and long Spiritual Trials, fitted him, to be an Eminently Useful Servant of God in his Generation!

§. 6. Some time after this Change upon the Soul of Mr. *Cotton*, it came unto his turn again to Preach

Preach at St. *Maries*; and because *he* was to Preach, an High Expectation was Raised, through the *whole University*, that they should have a Sermon, nourishing indeed, with all the *Learning* of the *whole University*. Many Difficulties had Mr *Cotton* in his own Mind now, what Course to steer. On the one side he considered, That if he should Preach with a Scriptural and Christian *Plainness*, he should not only wound his own *Fame* exceedingly, but also Tempt Carnal men to Revive an Old Cavil, *That Religion made Scholars Item Dances*, whereby the Name of God might suffer not a little. On the other side, he considered, That it was his Duty to Preach with such a *Plainness*, as became the *Oracles* of God, which are intended for the Conduct of men in the *Paths of Life*, and not for *Theatrical* Ostentations and Entertainments, and the Lord needed not any *Sin* of ours to mentain His own Glory. Hereupon Mr. *Cotton* Resolved that he would Preach a *Plain Sermon*, even such a Sermon, as, in his own Conscience, he thought would be most pleasing unto the Lord Jesus Christ; And he discoursed Practically and Powerfully, but very solidly upon the *Plain* Doctrine of *Repentance*. The Vain Wits of the University, Disappointed thus, with a *more Excellent* Sermon, that shot some Troublesome Admonitions into their Consciences, discovered their Vexation at this Disappointment, by their not *Humming*, as according to their

their sinful and absurd Customs, they had formerly done; and the *Vice Chancellor* for the very same Reason also, *Graced* him not, as he did others, that pleased him. Nevertheless, the satisfaction which he enjoyed in his own *Faithful Soul*, abundantly compensated unto him, the Lo of any Humane Favour or Honour; nor did h go without many Encouragements from som *Doctors*, then having a Better Sense of *Religi* upon them, who Prayed him to persevere in th *Good way of Preaching*, which he had now take But Perhaps the Greatest Consolation of all, w a Notable Effect of the Sermon then Preached The Famous Dr. *Preston*, then a Fellow of *Queen Colledge* in *Cambridge*, and of Great Note in th University, came to hear Mr. *Cotton* with th same *Itching Ears*, as others were then led with For some good while after the beginning of th Sermon, his Frustrated Expectation caused hi to manifest his Uneasiness all the ways that wer then possible; but before the Sermon was end ed, like one of *Peter's* Hearers, he found himse *Pierced at the Heart*: His Heart within him w now struck with such Resentments of his ow *Inferiour State* before the God of Heaven, that h could have no Peace in his own Soul, till with *Wounded Soul*, he had Repaired unto Mr. *Cotton* from whom he received those Further Assistance wherein he became a *Spiritual Father*, unto on of the Greatest men in his Age.

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§. 7. The Well-disposed People of *Boston* in *Lincolnshire*, after this, Invited Mr. *Cotton*, to become their Minister; with which Invitation, out of a Sincere and Serious Desire to Serve our Lord in His Gospel, after the Solemnest Addresses to Heaven for Guidance in such a Solemn Affair, he complied. At this Time, the *Mayor* of the Town, with a more Corrupt Partie, having procured another Scholar from *Cambridge*, more agreeable to them, would needs have him to Preach before Mr. *Cotton*: but the *Church-Warden* pretending to more of Influence upon their Ecclesiastical matters, over-ruled it. However when the matter came to a *Vote*, amongst those to whom the Right of Election did by Charter belong, there was an *Equi-Vote* for Mr. *Cotton*, and that other Person; Only the *Mayor*, who had the Casting Vote, by a strange Mistake pricked for Mr. *Cotton*. When the *Mayor* saw his Mistake, a *New-Vote* was urged and granted; wherein it again proved an *Equi-Vote*; but the *Mayor* most unaccountably mistooke again, as he did before. Extremely Displeas'd hereat, he pressed for a *Third Vote*; but the Rest would not Consent unto it; and so the Election fell upon Mr. *Cotton*, by the *Involuntary Cast* of that very Hand, which had most opposed it. This Obstruction to the Settlement of Mr. *Cotton* in *Boston*, being thus Conquered, another follow'd; For the Bishop of the *Diocess*, having

having understood that Mr. *Cotton* was infected with *Puritanism*, set himself immediately to [illegible] courage his being there; only he could Object nothing but, *That* Mr. Cotton, *being a Young man, would not so fit upon that Score, to be over such Numerous and such a Factious People.* And Mr. *Cotton*, having Learned no otherwise to value himself, than to Concur with the Apprehensions of the *Bishop*; intended, therefore, to Return unto *Cambridge*: But some of his Friends against his Inclination, knowing the *True way of Address*, soon charmed the *Bishop*, into a Declared Opinion, that Mr. *Cotton* was an Honest, and Learned Man. This the Admission of Mr. Cotton unto the Exercise of his Ministry in *Boston*, was Accomplished.

A. D. 8. Mr. *Cotton* found the more *Peaceable* Reception among the People, through his own want of Internal *Peace*, and because his continual Exercises, from his *Internal* Temptations and Afflictions, made all People see, that instead of Serving this or that Party, his chief care was about the Salvation of his *Own Soul*. But the Stirs, which had been made in the Town, by the *Arminian Controversies*, then Raging, put him upon further Exercises; whereof he has himself given us a Narrative in the Ensuing Words.

When I was first called to *Boston* in *Lincolnshire*, so it was, that Mr. Dr. *Baron*, Son of Dr. *Baron* (the Divinity Reader of *Cambridge*) first broach-

ed, that which was then called *Lutheranism*; since *Arminianism*, as being indeed himself, Learned, Acute, Plausible in Discourse, and fit to Insinuate into the Hearts of his Neighbours. And though he were a *Physitian* by Profession (and of a good skill in that Art) yet he spent the greatest Strength of his Studies, in clearing and promoting the *Arminian* Tenents. Whence it came to pass, that in all the great *Feasts* of the Town, the chiefest Discourse at their Table, did ordinarily fall upon *Arminian* Points, to the Great Offence of Godly Ministers, both in *Boston*, and Neighbour-Towns. I coming among them, a *Young man*, thought it a part both of Modesty and Prudence, not to speak much to the Points, at first, among Strangers and Antients: Untill afterwards, after hearing of many Discourses, in Publick Meetings, and much Private Discourse with the Doctor, I had Learned at length, where all the great *Strength* of the Doctor lay. And then Observing (by the *Strength* of Christ) how to avoid such Expressions, as gave him any Advantage, in the Expressions of *Others*, I began Publickly to Preach and in Private Meetings to Defend, the Doctrine of Gods *Eternal Election*, before All *Foresight* of *Good* or *Evil*, in the Creature; and the *Reality* of *Vocation* (*ex gratia*) only of the *Elect*; the Effectual *Vocation* of a sinner, *Per Irresistibilem Gratiæ Vim*, Without all Respect of the Preparations of

'Free-Will; and Finally, the Impossibility of the
'Fall of a Sincere Believer, either Totally or Fi
'nally from a *State of Grace*. Hereupon, whe
'the Doctor had Objected many Things; an
'heard my Answers to those *Strapkes*, which h
'was wont most plausibly to urge; presently a
'ter, our Publick Feasts, and Neighbourly Mee
'ings were Silent, from all further Debates abo
'*Predestination*, or any of the Points, which de
'pend thereupon, and all matters of Religio
'were carried on Calmly and Peaceably.

About half a year after Mr. *Cotton* had bee
at *Boston*, thus usefully employ'd, he visite
Cambridge, that he might then and there proce
Batchelour of Divinity; which he did: And h
Concio ad Clerum, on Math. 5. 13. *Vos estis Sa
Terræ*, was highly esteemed by the Judicious
Nor was he less Admired for his very Singula
Acuteness, in *Disputation*, when he answered th
Divinity Act in the Schools; wherein he had fo
his Opponent a most Acute Antagonist, name
Dr. *Chappel*, who was afterwards Provost
Trinity-Colledge in *Dublin*; and one unhappil
Successful in promoting the *New Pelagianism*.

Feb. 9. Settled now at *Boston*, his Dear Frien
Holy Mr. *Bayns*, recommended unto him a Pio
Gentlewoman, one Mrs. *Elizabeth Horrocks*, th
Sister of Mr. *James Horrocks*, a Famous Minist
in *Lancashire*, to become his Consort in a *Marri*
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Estate. And it was Remarkable, that on the very *Day* of his *Wedding*, to that Eminently Virtuous Gentlewoman, he first Received that Assurance of God's *Love* unto his own *Soul*, by the *Spirit* of God, effectually Applying His *Promise* of Eternal *Grace* and *Life* unto him, which happily kept with him all the Rest of his Dayes; For which cause he would afterwards often say, *God made that Day a Day of Double Marriage to me!* The *Wife* which by the *Favour of God*, he had now *Found*, was a very Great *Help* unto him, in the Service of God; but especially upon this, among many other Accounts; That the People of her own Sex, observing her more than Ordinary *Discretion*, *Gravity*, and *Holiness*, would still Improve the Freedom of their Address unto *her*, to acquaint her, with the Exercises of their own Spirits; who acquainting her Husband with convenient Intimations thereof, occasioned him in his Publick Ministry more *Particularly* and *Profitably*, to Discourse those things that were of Everlasting Benefit.

§. 10. After he had been three years in *Boston*, his careful Studies and Prayers brought him to apprehend more of *Evil* remaining *Unreformed* in the Church of *England*, than he had heretofore considered; and from this time, he became a Conscientious *Non-Conformist*, unto the *Unscriptural* Ceremonies and Constitutions yet maintained

by

by the Church: but such was his Interest in the Hearts of the People, that while *Nonconformity* instead of being *Disturbed*, was indeed *Encouraged* by the greatest part of the Town. However, at last Complaints being made against him upon the *Bishop's Canon*, he was for a *while*, then put under the Circumstances of a *Silenced Minister*, in all which *while*, he would still give his Presence at the *Publick Sermons*, though never at the *Common Prayer*, of the *Conformable*. He was now offered, not only the *Liberty* of his Ministry, but very great *Preferment* in it also, if he would but Conform to the *Scrupled Rites*, though but in *One Act*, and but for *One Time*: Never the less his Tender Soul afraid of being thereby *Polluted*, could not in the least comply with such Temptation. A *Storm* of many Troubles upon him, was now *Gathering*; but it was very Strangly *Diverted*. For that very man, who had Occasioned this Affliction to *him*, now became heartily Afflicted for his own Sin in doing of it; and a Stedfast, Constant, Prudent Friend, Presenting a *Pair of Gloves* to a *Proctor* of an Higher Court then appeal'd unto, that *Proctor* without Mr. *Cotton's* Knowledge, Swore *In Animam Domini* that Mr. *Cotton* was a *Conformable man*: upon which things Issued in Mr. *Cotton's* being Restored unto the Exercise of his Ministry.

§. 11. The *Storm* of *Persecution* being thus Diverted

over, Mr. *Cotton* enjoyed it for many years. In which time he Faithfully employed his great Abilities, not in Gaining men to this or that *Party* of *Christians*, but in Acquainting them with the more Essential and Substantial Points of *Christianity*. In the space of Twenty years that he lived at *Boston*, on the *Lord's Days* in the *Afternoon*, he Thrice went over the *Body of Divinity* in a *Catechistical way*; and gave the Heads of his Discourse to Young Scholars, and others in the Town, that they might answer to the Questions in the Congregation; and the Answers he opened and applied unto the General Advantage of the Hearers. Whilest he was in this way Handling the *Sixth Commandment*, the Words of God which he uttered were so *Quick and Powerful*, that a Woman among his Hearers who had been Married Sixteen years to a Second *Husband*, now in Horrour of Conscience, openly Confessed her Murdering her *Former Husband* by Poison, though thereby she exposed her self to the Extremity of being *Burned*. In the *Afternoons* of the *Lord's Days*, he Preached over the First Six Chapters in the Gospel of *John*, the whole Book of *Ecclesiastes*, the Prophesy of *Zephaniah*, the Prophesy of *Zachary*, and many other Scriptures. When the Lords Supper was Administred, which was once a Month, he Handled the *Eleventh* Chapter in the First Epistle to the *Corinthians*, and the *Thirteenth* Chapter in the Second Book of

the *Chronicles*, and some other pertinent Paragraphs of the Bible. In his *Lectures*, he went through the whole First and Second Epistles of *John*; the whole Book of *Solomons Song*; the *Parables* of our Saviour; to the Seventeenth Chapter of *Matthew*. His Houſe alſo was full of Young Students; whereof ſome were ſent unto him out of *Germany*, ſome out of *Holland*; but moſt out of *Cambridge*. For Dr. *Preſton*, would adviſe his neat fledg'd Pupils, to go live with Mr. *Cotton*, that they might be fitted for Publick Service; inſomuch that it was grown almoſt a Proverb, *That Mr. Cotton, was Dr. Preſton's Seaſoning Veſſel*: and of thoſe, that iſſued from this Learned Family, Famous, and Uſeful in their Generation, the well-known Dr. *Hill*, was not the leaſt. Moreover he kept a *Dayly Lecture* in his Houſe, which, as very Reverend Ear-Witneſſes have expreſſed it, *He performed with much Grace, to the Edification of the Hearers*: And unto this *Lecture* many Pious People in the Town would conſtantly reſort, until upon a Suſpicion of ſome Inconvenience, which might ariſe, from the growing *Numerouſneſs* of his Auditory, he left it off. However, beſides his Ordinary Lecture every *Thurſday*, he Preached *thrice* more; every Week, on the *Week-Days*; namely on *Wedneſday* and *Thurſday*, early in the Morning, and on *Saturday* at Three in the Afternoon. And beſides theſe Immenſe Labours, he was frequently

Employ'd

Employ'd, on *Extraordinary Dayes*, kept *Pro Temporibus & Causis*, whereon he would spend sometimes no less than *Six Hours*, in the *Word and Prayer*. Furthermore, 'twas his Custome, once a year, to visit his Native Town of *Derby*, where he was a Notable Exception to the General Rule of, *A Prophet without Honour in his own Country*; and by his Vigilant Cares, this Town was for many years kept supplied with Able and Faithful Ministers of the Gospel. Thus was this *Good man* a most Indefatigable *Doer of Good*.

§. 12. The Good *Spirit* of God, so Plentifully, and Powerfully accompanied the Ministry of this Excellent man, that a Great *Reformation* was thereby wrought in the Town of *Boston*. *Profaneness* was extinguished, *Superstition* was abandoned, *Religion* was Embraced and Practised among the *Body* of the People; yea, the *Mayor* with most of the Magistrates were now called *Puritans*, and the *Satanical party*, vvas become Insignificant. As to the matter of *Non Conformity*, Mr. *Cotton* vvas come to Forbear the *Ceremonies* enjoyned in the Church of *England*; for which he gave this Account. 'The Grounds 'were two: *First*, The *Significacy* and *Efficacy* put 'upon 'em, in the Preface to the Book of *Common-Prayer*; That *they were neither Dumb, nor 'Dark, but apt to stir up the Dull Mind of Man, to 'the Repeembrance of his Duty to God, by some* [illegible]

'*table and Special Signification whereby he may be*
'*Edified*; or Words to the like purpose. The
'*Second* vvas the Limitation of *Church-Power*, even
'of the Highest Apostolical Commission, to the
'*Observation of the Commandments of Christ*. Matt.
'28.20. Which made it appear to me utterly un-
'lawful for any *Church-Power* to enjoyn the Ob-
'servation of *Indifferent Ceremonies*, which Christ
'had *not commanded*: And all the *Ceremonies*
'were alike destitute of the *Commandment* of
'Christ, though they had been *Indifferent* other-
'wise; which, indeed *Others* have Justly pleaded,
'they were *not*. But this was not all; For Mr.
Cotton vvas also come to Believe, That *Scripture-Bishops* were appointed to Rule no larger a Diocess, than a *Particular Congregation*; and that the *Ministers* of the Lord, with the *Keyes* of Ecclesiastical Government, are given by Him to a *Congregational Church*. It hence came to pass that our Lord Jesus Christ, vvas now Worshiped in *Boston*, without the use of the *Liturgy*, or of those *Vestments*, which are by *Zanchy* called *Execrabiles Vestes*; yea, the sign of the *Cross* was laid aside, not only in *Baptism*, but also in the *Mayors Mace*, as worthy to be made a *Nebushtan*, because it had been so much abused unto *Idolatry*. And besides all this, there were some Scores of Pious People in the Town, who more exactly formed themselves, into an Evangelical *Church-State*, by entring into *Covenant* with God, and

vvith

with one another, *To follow after the Lord, in the Purity of his Worship.* However the main Bent and Aim of Mr. *Cottons* Ministry was, *To Preach a Crucified Christ*; and the Inhabitants of *Boston* Observed, that God Blessed them in their *Secular* Concernments, remarkably the more, through *his* Dwelling among them: For many *Strangers*, and some too, that were Gentlemen of Good Quality, Resorted unto *Boston*, and some Removed their Habitations thither, on *his* Account; whereby the Prosperity of the Place, was very much promoted.

S. 13. As his *Desert* of it vvas very *High*, so the *Respect* which he met withal was far from *Low*. The *Best* of his Hearers *Loved* him Greatly, and the *Worst* of them *Feared* him, as *Knowing that he was a Righteous & an Holy man.* Yea, such vvas the *Greatness* of his Learning, his Wisdom, his Holiness, that *Great Men* took no little notice of him. A very Honourable Personage Rode Thirty Miles to see him; and afterwards professed, *That he had as liev Hear* Mr. Cottons *Ordinary Exposition in his Family, as any Ministers Publick Preaching that he knew in* England. Whilst he continued in *Boston* Dr. *Preston* also would constantly come once a year to visit him; from his Exceeding value for Mr. *Cottons* Friendship: Arch Bishop *Williams* did likewise greatly Esteem him, for his Incomparable Parts;

and when he was *Keeper of the Great Seal*, he Recommended Mr. *Cotton* to the Royal Favour. Moreover the Earl of *Dorchester* and of *Lands* had much Regard unto him; which Happened partly on this Occasion: The Earl's coming into *Lincolnshire* about the Dreyning of some Fenny Grounds. Mr. *Cotton* was then in his course of Preaching on Gal. 2. 20. Intending to Preach on the Duties of *Living by Faith in Adversity*, but considering that those Noble men were not much Acquainted with *Afflictions*, he altered his Intentions, and so ordered it, that when the came to *Boston*, he Discourſed on the Duties of *Living by Faith in Prosperity*: When the Noble men were so much *Taken* with what they *Heard*, that they assured him, If at any time, he should want a *Friend* at Court, *They* would Improve all their Interest for him. And when Mr. *Cotton* did *Plainly* but Wisely Admonish them, of certain *Passages on the Lords Day*, whereby there gave some Scandal, they took it most kindly from him; and promised a *Reformation*. But some of the *Roses* cast on this Applauded *Action* *Smothered* that Humble, that Loving, that Gracious Disposition, which was his Perpetual *Ornament*.

§. 14. At Length, doubtless to Chastise the Seldom Unchastised Evils of *Discussions*, crept in among the Christians of *Boston*, in pleasing the God of Heaven to deprive them of Mr. *Cotton's* Ministry

Ministry, by laying a *Tertain Ague* upon him, for a year together. But being Invited unto the Earl of *Lincoln's*, in pursuance to the Advice of his Physicians, that he should *change the Air*, he removed thither; and thereupon he happily Recovered. Nevertheless, by the same Sickness he then lost his Excellent Wife; who having lived with him *Childless*; for Eighteen years, went from him now to be *For ever with the Lord*: whereupon he travelled further a field, unto *London*, and some other Places, whereby the Recovery of his Lost Health was further perfected. About a year after this, he Practically appeared in Opposition to *Tertullianism*, by proceeding unto a *Second Marriage*; wherein one Mrs. *Sarah Story*, a Virtuous Widow, very Dear to his former Wife, became his Consort; and by her he had both *Sons and Daughters*.

§. 15. Although our Lord had hitherto made the Discretion and Vigilancy of Mr. *Thomas Leveret* (afterwards a *double Honoured* Elder of the Church, in another Land) the happy Occasion of Diverting many Designs, to molest Mr. *Cotton* for his *Non Conformity*, yet when the Sins of the place had Ripened it, for a *Dark* a Vengeance of Heaven, as the *Removing of this Eminent Light*, a Storm of Persecution could no longer be avoided. A Debauch'd Fellow in the Town, who had been punished by the

Magistrates for his Debaucheries, Contrived and Resolved a *Revenge* upon them, for their *Justice*; and having no more Effectual way to vent the Curst Malice of his heart, than by bringing them into Trouble at the *High Commission Court*, up he goes to *London*, with Informations to that Court, that the Magistrates did not *Kneel at the Sacrament*, nor observe some other *Ceremonies* by Law imposed. When some that belonged unto the Court signified unto this Informer, that he must put in the *Ministers Name*, *Nay* (said he) *the Minister is an Honest man, and never did me any wrong*: but it being further pressed upon him, that all his Complaints, would be Insignificant, if the *Ministers Name* were not in them, he then did put it in: And *Letters Missive* were dispatched Incontinently, to Convent Mr. *Cotton*, before the Infamous *High Commission Court*. But before we Relate, what became of Mr. *Cotton*, we will enquire, what became of his *Accuser*? The Renowned Mr. *John Rogers* of *Dedham*, having been on his Lecture-Day, just before he was going to Preach, Advised, that Mr. *Cotton*, was brought into this Trouble, he took Occasion, to speak of it in the *Sermon*, with just *Lamentations* for it; and among others, he used Words to this purpose: *As for that man, who hath caused a Faithful Pastor, to be driven from his Flock, he is a Wicked man, used by the Hand of God, for the Scourging of his People; But mark the words now spoken by a*

Minister

Minister of the Lord; I am verily perswaded, the Judgments of God will overtake the Man, that has done this thing: Either he will Die under an Hedge, or something else, more than the Ordinary Death of men shall befall him. Now behold, how this Prediction was accomplished! This miserable man quickly after this, Dyed of the *Plague*, under an *Hedge* in *Yorkshire*; and it was a long Time, e're any could be found, that would Bury him. *Woe 'tis to turn Persecutor!*

§. 16. Mr. *Cotton*, knowing that *Letters Missive* were out against him, from the *High Commission Court*; and knowing, that if he appeared there, he could expect no other, than to be choaked with such a *Perpetual Imprisonment*, as had already Murdered such men as *Bates* and *Udal*, he concealed himself as well as he could, from the Raging *Pursevants*. Application was made, in the mean time, to the Earl of *Dorset*, for the Fulfilment of his old Engagement unto Mr. *Cotton*; and the Earl did indeed intercede for him, untill the Arch-Bishop of *Canterbury*, who would often Wish, *Oh! That I could meet with Cotton!* Rendered all his Intercessions both Ineffectual, and Unseasonable. Hereupon that Noble Person sent Word unto him, that if he had been guilty of *Drunkenness*, or *Uncleanness*, or any such *Lesser Faults*, he could have obtained his Pardon; but inasmuch

inasmuch as he had been Guilty of *Non Conformity*, and *Puritanism*, the Crime was unpardonable; and therefore, said he, *You must Fly for your Safety!* Doubtless, it was from such unhappy *Experiments*, that Mr. *Cotton* afterwards Published this Complaint; *The Ecclesiastical Courts are like the Courts of the High Priests and Pharisees, which* Solomon *by a Spirit of Prophecy Stiles* Dens of Lyons, and Mountains of Leopards. *And those who have to do with them, have found them Markets of the Sins of the People, the Cages of Uncleanness, the Forges of Extortion, the Tabernacles of Bribery, and they have been contrary to the End of Civil Government, which is,* The *Punishment* of Evil Doers, and the *Praise* of them which do well.

A. 17. Mr. *Cotton*, therefore, now, with *Supplications* unto the *God* of *Heaven* for His Direction, joined *Consultations* of Good *men* on *Earth*; and among others, he did with some of his *Boston* Friends, visit Old Mr. *Dod*, unto whom he laid open the Difficult case now before him, without any Intimation of his Own Inclination, whereby the Advice of that Holy man, might have been at all foreſtalled. Mr. *Dod* upon the whole, said thus unto him; *I am Old* Peter, *and therefore must ſtand ſtill, and bear the Brunt; but you being Young* Peter *may go whether you will, and ought, being Perſecuted in one City, to Flee unto another!* And when the *Boſton* Friends

Friends urged, *That they would Support and Protect Mr.* Cotton, *though Privately; and that if he should leave them, very many of them would be exposed unto Extreme Temptations*; he readily answered, *That the Removing of a Minister, was like the Draining of a Fish-pond; the Good Fish will follow the Water, but Eeles and other Baggage Fish will stick in the Mud*; Which things when *Mr. Cotton* heard, he was not a little confirmed in his Inclination to leave the Land. Nor did he forget the Concession of *Cyprian*, That a Seasonable *Flight*, is in Effect, *A Confession of our Faith*; for it is a *Profession* that our *Faith* is Dearer unto us, than All the *Enjoyments* from which we *Flie*. But that which is further memorable in this Matter, is, That as the Great God often makes His *Truth* to spread by the Sufferings of them, that Profess the *Truth*; Four Hundred were Converted by the Death of one Persecuted *Cecilia*; And the Scotch Bishop would leave off Burning of the Faithful, because the Smoke of *Hamilton* infected as many, as it Blew upon; Thus, the Silencing and Removing of *Mr. Cotton*, which was to him, a thing little short of *Martyrdome*, was an Occasion of more thorow *Repentance* in sundry of his Bereaved People, who now began to Consider, that God by taking away their Minister, was Punishing their former *Unfruitfulness* under the most Fruitful Ministry, which they had thus long

Enjoyed.

Enjoyed. And there was yet another such Effect of the matter, which is now to be Related.

§. 18. To avoid them, that thirsted for his Ruine, Mr. *Cotton*, travelled under a Chang'd *Name* and *Garb*, with a full purpose of going over for *Holland*; but when he came near the Place; where he would have Shipped himself, he met with a Kinsman, who Vehemently and Effectually perswaded him to Divert into *London*. Here the Lord had A *Work* for him to Do, which he little thought of! Some Reverend and Renowned Ministers of our Lord in that Great City, who yet had not seen Sufficient Reason to Expose themselves unto *Persecution* for the sake of *Non-Conformity*, but Look'd upon the Imposed *Ceremonies*, as *Indifferent* and *Supportable Trifles*, and Weigh'd not the Aspect of the *Second Commandment*, upon all the *Parts* and *Adums* of *Instituted Worship*; took this Opportunity for a *Conference* with Mr. *Cotton*; being perswaded, That since *he* was, *No Passionate, but a very Judicious man*, they should prevail with him rather to *Conform*, than to leave his *Work* and his *Land*. Unto the Motion of a *Conference* Mr. *Cotton* most readily yielded; and *First*, all *their* Arguments for *Conformity*, together with Mr. *Byfields*, Mr. *Whately's* and Mr. *Sprints*, were produced; all of which Mr. *Cotton* answered, unto their Wonderful Satisfaction.

Then

Then, he gave *his* Arguments for his *Non-Conformity*; and the Reasons, why he must rather Forgoe his *Ministry*, or at least his *Country*, than Wound his *Conscience* with unlawful Compliances: the Issue whereof was, that instead of bringing Mr. *Cotton* back to what he had now forsaken, he brought *Them* off altogether from what they had hitherto practised; Every one of those Eminent Persons, Dr. *Goodwin*, Mr. *Nye*, and Mr. *Davenport*, now became all that *he* was, and, at last, left the Kingdom for their being *so*. But Mr. *Cotton* being now at *London*, there were Three Places, which offered themselves to him for his Retreat; *Holland*, *Barbados*, and *New England*. As for *Holland*, The Character and Condition which Famous Mr. *Hooker* had Reported thereof, took off his Intentions of Removing thither. And *Barbados* had not near such Encouraging Circumstances, upon the best Accounts, as *New England*; where our Lord Jesus Christ had *a more than Ordinary Thing* to be done for His Glory, in an *American* Wilderness, and so would send over a *more than Ordinary Man*, to be employed in the Doing of it. Thither, even to that Religious and Reformed Plantation, after the Solemnest Applications to Heaven for Direction, this Great Person sent his Resolutions: and Letters procured from the Church of *Boston*, by Mr. *Winthrop* the Governour of the Colony, had their Influence on the mighty

&c. 19.

§. 19. The God that had carried him through the *Fire* of *Persecution*, was now Graciously with him in his Passage through the *Waters* of the *Atlantic* Ocean; and he enjoyed a Comfortable Voyage over *the Great and Wide Sea*. There were then, three Eminent Ministers of God, in the Ship; namely Mr. *Cotton*, Mr. *Hooker*, and Mr. *Stone*; which Glorious *Triumvirate* coming together, made the poor People in the Wilderness, at their coming, to say; That the God of Heaven had supplied them, with what would in some sort answer to it. Three Great necessities; *Cotton* for their *Clothing*, *Hooker* for their *Fishing*, and *Stone* for their *Building*: but by one or other of these *Three Divines* in the Ship, there was a Sermon Preached every Day, all the while, they were aboard. Yea, they had Three Sermons, or Expositions, for the most part every Day; Of; Mr. *Cotton* in the Morning, Mr. *Hooker* in the Afternoon, Mr. *Stone* after Supper, in the Evening. And after they had been a Moneth upon the Sea, Mr. *Cotton* received a Mercy, which God has now for Twenty years denyed unto him, in the Birth of his Eldest Son; whom he called *Seaborn* in the Remembrance of the never to be Forgotten Blessings, which he thus enjoyed upon the *Seas*. But at the end of *Seven Weeks* they arrived at *New-England*, *Septimber* 5.

the year 1633. Where he put a Shore at *New-Boston*, which in a few years by the Smile of God; especially upon the Holy Wisdom, Conduct and Credit of our Mr. *Cotton*, upon some Accounts of Growth, came to exceed *Old Boston* in every thing that Renders a Town *Considerable*. And it is Remarkable, that his Arrival at *New-England*, was just after the People there, had been by Solemn *Fasting* and *Prayer* seeking unto God, that in as much, as they had been engaging to walk with Him in His *Ordinances*, according to His *Word*, He would mercyfully send over to them, such as might be *Eyes unto them in the Wilderness*, and strengthen them in Discerning and Following of that *Word*.

§. 20. There were Diverse *Churches* Gathered in the Country, before the Arrival of Mr. *Cotton*; but upon *his* Arrival, the Points of *Church-Order*, were with more of Exactness Revived, and Received in them, and *further* Observed in such as were gathered after them. He found the whole Country in a perplexed, and a Divided Estate, as to their *Civil Constitution*, but at the Publick Desires, Preaching a Sermon on those Words Hag. 2. 4. *Be Strong, O Zerubbabel, saith the Lord; and be Strong, O Joshua, son of Josedech the High Priest; and be Strong all ye People of the Land, saith the Lord, and Work; for I am with you, saith the Lord of Hosts.*

The

The Good *Spirit* of God by that Sermon had a mighty Influence upon all Ranks of men in the *Infant Plantation*; who from this time carried on their Affairs, with a New Life, Satisfaction, and Unanimity. It was then requested of Mr. *Cotton*, that he would from the *Laws* where with God Governed His Ancient People form an *Abstract* of such as were of a Moral and a Lasting *Equity*; which he performed, as Acceptably, as Judiciously. But inasmuch as very much of an *Athenian Democracy*, was in the Mould of the *Government*, by the *Royal Charter* which was then Acted upon; Mr. *Cotton* Effectually recommended it unto them, that none should be *Electors* nor *Elected* therein, since such as were *Visible Subjects* of our Lord Jesus Christ, personally *Confederated* in our Churches. In those, and many other ways, he Propounded unto them, an Endeavour after a *Theocracy*, as near, as might be, to that which was the Glory of *Israel*, the *Peculiar People*.

But the *Ecclesiastical Constitution* of the Country was that on which, he Employ'd his Peculiar Cares; and he was one of those *Olive-Trees* which afforded a Singular measure of *Oyl*, for the Illumination of our *Sanctuary*. Now that the World may know the *First Principles* of *New England*, it must be known, That until the *Platforms of Church Discipline*, Published by a Synod in the year 1648. and Composed (chiefly)

Mr. *Richard Mather*, Next unto the *Bible*, which was the Profeſſed, Perpetual, and only *Directory* of theſe Churches; they had no *Platform* of their *Church-Government*; more Exact, than their famous JOHN COTTONS Well-known Book of, THE KEYES; which Book, Endeavours to lay out the juſt Lines and Bounds of all *Church-Power*, and *So* defines the matter; That as in the *State*, there is a Diſperſion of *Powers* into *Several Hands*, which are to Concur in all Acts of *Common Concernment*; from whence ariſes the *Healthy Conſtitution of a Common-Wealth*: in like ſort, he aſſigns the *Powers* in the *Church* unto the ſeveral *Subjects*, wherein the United Light of *Scripture* and of *Nature*, have placed them, with a very Satisfactory Diſtribution. He Aſſerts, That a *Presbyterated Society* of the Faithful, hath within it ſelf, a Compleat Power of *Self-Reformation*, or if you will, of *Self-Preſervation*, and may within it ſelf manage its own *Choices* of *Officers*, and *Cenſures* of *Delinquents*: Now, a Special *Statute Law* of our Lord, having Excepted *Women* and *Children* from Enjoying any part of this Power, he finds only *Elders* and *Brethren* to be the *Conſtituent Members*, who may Act in ſuch a *Sacred Corporation*; the *Elders* he finds the *Firſt Subject* Entruſted with *Government*; the *Brethren* Endowed with *Priviledge*, inſomuch that though the *Elders* only are to *Rule* the Church; and without *Them*, there can be no

Elections, Admissions, or *Excommunications*, and they have a *Negative* upon the Acts of the *Fraternity*, as well as 'tis *They* only that have the Power of *Authoritative Preaching*, and *Administring the Sacraments*: Yet the *Brethren* have such a *Liberty*, that without *their Consent*, nothing of *Common Concernment*, may be Imposed upon them. Nevertheless because *Particular Churches* of *Elders* and *Brethren*, may abuse their Power with manifold miscarriages, he Asserts the Necessary *Communion* of Churches in *Synods*, who have Authority to *Determine, Declare*, and *Enjoin* such things as may Rectify the *Male-Administrations*, or any Disorders, Dissensions, and Confusions, of the *Congregations* which fall under their Congnizance. But still so, as to leave unto the *Particular Churches* themselves, the *Formal Acts*, which are to be done pursuant unto the Advice of the *Council*; upon the Scandalous and Obstinate Refusal whereof, the *Council* may Determine, *To withdraw Communion from them*, as from those who will not be Counselled against a *Notorious Mismanagement* of the Jurisdiction which the Lord Jesus Christ has given them. THIS was the *Design* of that Judicious Treatise, wherein was contained, the Substance of our *Church-Discipline*; and whereof I have one Remarkable thing to relate as we go along. That Great Person, who afterwards proved one of the Greatest Scholars, Divines, and Writers, I

this Age, then under the *Prejudices of Conversation*, set himself to Write a *Confutation* of this very Treatise, OF THE KEYES; but having made a Considerable Progress in his Undertaking, such was the Strength of this *Universally Book*, that instead of his *Confuting* it, *it* Conquered him; and this Book of, *The Keyes*, was happily so Blessed of God for the Conveyance of *Congregational-Principles* into the now *Opened Mind* of this Learned man, that he not only Wrote in Defence of Mr. *Cotton*, but also Exposed himself to more than a little Sorrow and Labour, all his Dayes for the mentaining of those *Principles*. Upon which Occasion, the Words of the Doctor [OWEN, in his, *Review of the true Nature of Schism*] are, *This way of Impartial Examining all things by the* WORD, *and laying aside all Prejudicate Respects, unto Persons, or present Traditions, is a course that I would Admonish all to beware of, who would avoid the danger of being made* (what they call) **Independents**. Having said thus much, of that Book, all that I shall add concerning it, is, That the Eminent Mr. *Rutherford* himself, in his Treatise, Entituled, *A Survey of the Spiritual Antichrist*, has these Words, Mr. COTTON, *in his Treatise of the Keyes of the Kingdom of Heaven, is Well Sound in our way; if he had given some more Power to Assemblies, and in some lesser Points.*

§. 21. *The Churches now had Rest, and were Edified*; and *there were daily added unto the Churches, those that were to be Saved.* Now though the poor People were fed with *the Bread of Adversity, and the Water of Affliction*, yet they counted themselves abundantly compensated by This, That *their Eyes might see such Teachers*, as were now to be seen among them. The *Faith* and the *Order* in the Churches, was generally Glorious, whatever little *Popular Confusion* might in some few Places, Eclipse the *Glory*. But the Warm *Sun-Shine* will produce a Swarm of *Insects*; whilst matters were going on thus *Prosperously*, the Cunning and Malice of Satan, to break the *Prosperity* of the Churches, brought in a Generation of *Hypocrites*, who *crept in unawares, turning the Grace of our God into Lasciviousness*. A Company of *Antinomian* and *Familistical* Sectaries, were strangely crouded in among our more *Orthodox* Planters; by the Artifices of which busy *Opinionists*, there was a Dangerous Blow given, first unto the *Faith*, and so unto the *Peace* of the Churches. In the Storm that Raised, it is Incredible, what Obloquy came to be cast upon Mr. *Cotton*, as if he had been the *Patron* of those *Destroyers*; meerly because they, willing to have a *Great Person, in Admiration, because of Advantage*, falsely used the Name of this *Great Person*, by the Credit thereof

Dissemin-

Disseminate and Dissemble their *Errors*; and because the chief of them in their Private Conferences with him, would make such fallacious *Professions* of *Gospel-Truths*, that his Christian and Abused *Charity*, would not permit him to be so *Hasty*, as many others were, in *Censuring* of them. However the Report given of Mr. *Cotton*, on this Occasion, by one *Baily* a Scotch man, in a most Scandalous Pamphlet, called, *A Dissuasive*, written to cast an *Odium* on the Churches of *New-England*, by Vilifying *him*, that was one of their most Eminent Servants, are most horrid Injuries. For, there being upon the Encouragement of the Success, which the Old *Nicene*, *Constantinopolitane*, *Ephesine* and *Chalcedonian* Councils had, in the Extinguishing of several Successive Heresies, a *Council* now called at *Cambridge*, Mr. *Cotton* after some Debates with the Reverend Assembly, upon some Controverted Points of *Justification*, most Vigorously Joined with the other Ministers of the Country; in Testifying against the *Hateful Doctrines*, whereby the Churches had been Troubled. Indeed there did happen *Paroxysms* in this *Hour of Temptation*, between Mr. *Cotton* and some other Zealous and worthy Persons, which though they did not amount unto the *Heat* and *Height*, of those that happened between *Chrysostom* and *Epiphanius*, or between *Hierom* and *Russinus*, yet they Inclined him to meditate a *Removal* into another *Colony*. But a

certain Scandalous Writer, having Publickly Reproached Mr. *Cotton*, with his former Inclination to *Remove*, there was thereby provoked his Publick and Patient Answer; which being a Summary Narrative of this whole Business, I shall here transcribe it.

'There was a Generation of *Familists*, in our own and other Towns, who under Pretence of Holding forth what I had taught, Touching *Union* with Christ, and *Evidencing* that Union, did Secretly vent Sundry and Dangerous Errors and Heresies, denying all *Inherent Righteousness*, and all Evidencing of a *Good Estate* thereby in any sort, and some of them also Denying, *the Immortality of the Soul*, and *the Resurrection of the Body*. When they were questioned by some Brethren about those things, they carried it, as if they had Held forth nothing, but what they had Received from *me*; whereof, when I was Advised, to cleer my self, I Publickly Preached against those Errors. Then, said the Brethren to the Erring Party, *See, Your Teacher declares himself cleerly to differ from you.* *No matter* (say the other) *what he saith in Publick, we understand him otherwise, and we know what he saith to us in Private.* Yea, and I my self could not easily Believe that those Erring Brethren and Sisters, were so Corrupt in their Judgments as they were Reported; they seeming to me forward Christians, and utterly

'Denying

'Denying any such Tenents, or any thing else
'but what they received from my self. All
'which bred in Sundry of the Country, a Jea-
'lousy, that I was in Secret, *A Fomentor of the*
'*Spirit of Familisme*, if not *Leavened* my self that
'way. Which I discerning, it wrought in *me*,
'thoughts (as it did in many other sincerely
'Godly Brethren of our Church) not of a *Se-*
'*paration* from the Churches, but of a *Removal*
'to *Newhaven*, as being better known to the
'Pastor, and some others *there*, than to such as
'were, at that time Jealouse of me *here*. The
'true Ground whereof was an *Inward Loathness*
'*to be Troublesome unto Godly Minds*, and a Fear
'of the Unprofitableness of my *Ministry* there,
'where my *way* was suspected to be Doubtful
'and Dangerous. I chose therefore rather to
'meditate a *Silent Departure*, in Peace, than by
'Tarrying here, to make way for the Breaking
'forth of *Temptations*. But when, at the *Synod*,
'I had discovered the Corruption of the Judge-
'ment of the *Erring Brethren*, and saw their
'Fraudulent pretence of Holding forth no other,
'but what they received from *me* (when as in-
'deed they pleaded for Gross Errors contrary un-
'to *my* Judgment) I thereupon did bear Witness
'against them; and when in a private Confe-
'rence with some Chief *Magistrates*, and *Elders*,
'I perceived, that my Removal upon such Diffe-
'rences was Unwelcome to them, and that such

'Points

Points needed not to Occasion any *Distance* (neither in *Place* nor in *Heart*:) amongst Brethren, I then Rested Satisfied in my Abode amongst them, and so have Continued, by the Grace of Christ, unto this Day.

'Tis true, such was Mr. *Cottons* Holy *Ingenuity*, that when he perceived the Advantage, which Erroneous and Heretical Persons in his Church had, from his Abused Charity, taken to spread their Dangerous Opinions, before he was aware of them, he did Publickly sometimes with *Tears* bewail it, *That the Enemy had sown so many Tares whilest he had been Asleep.* Nevertheless 'tis as true, that nothing ever could be *Baser* than the Disingenuity of those *Pamphletteers*, who took Advantage *hence*, to catch these *Tears* in their Venemous *Ink horns*, and employ them for so many *Blots* upon the Memory, of a *Righteous Man, worthy to be had in Everlasting Remembrance.*

§. 22. When the Virulent and Violent *Edwards*, had been after a most Unchristian manner bespattering the Excellent *Burroughs*, That Reviled Saint, in his Answer, had that Passage; *The Extreme Eagerness of some to disperse our Names, makes us to think, that God hath made more use of our Names, than we were aware of;---We see by their Anger even almost to Madness, bent this way, that they had little Hope, to prevail with their Arguments against the Cause we profess;*

they could get down our Esteem (such as it was) in the Hearts of the People---But our Names are not in the Power of their Tongues and Pens; they are in the Hands of God, who will Preserve them so far, as he hath use of them; and further, we shall have no use of them our selves. That Bitter Spirit in Baily, must for such causes expose the Name of the Incomparable *Cotton* unto Irreparable Injuries: For, from the meer *Hear says* of that *Uncharitable* Writer, hastily Published unto the World, the Learned and Worthy Dr. *Hoornbeck*, not much less against the Rules of *Charity*, Printed a Short Account of Mr. *Cotton*, whereof an Ingenious Author truly sayes, There were in it, *Quot fere Verba, tot Errores famosissimi; neque tantum quot Capita, tot Carpenda, sed quot fere Sententiarum punctula, tot Dispungenda.* That Scandalous Account, it is Pity, it should be Read in *English*, and greater Pity that ever that Reverend Person, should make it be Read in *Latin*; but this it was; Cottonus, *horrore Ordinis Episcopalis, in Aliud Extremum prolapsus, Omnia plebi absque Vinculo Ecclesiarum concedebat.* ----Cottonus *iste, primum in Anglia, alterius Longe Sententiæ fuerat, unde, et plurimorum Errorum Hæresumque Reus, Maximis Ordinis istius, vel potius* ATAXIAS, *promotor exstitit; habuitque secum, quemadmodum* Montanus *alium* Maximillam, *Suam* Hutchinsonam, *de qua varia & prodigiosa multa referunt.* From these miserable *Historians*, who would Imagine what

a *Slur* has been abroad cast upon the Name of as Holy, as Learned, as Orthodox, and Eminent a Servant of our Lord, in his *Reformed Churches*, as was known in his Age! Among the Rest, it is particularly Observable how a Laborious and Ingenious Forreigner, in his *Bibliotheca Anglorum Theologica*, having in his *Index* mentioned a *Book* of this our Mr. *Cottons*, under the Style of *Johannis Cottoni*, Via Vitæ, *Liber Utilissimus*, presently adds, *Alius Johannes Cottonius malæ Notæ Homo*: whereas 'twas only by the Misrepresentations of Contentious and Unadvised men, that *John Cotton*, the Experimental Author, of such an Useful *Book*, must be branded with a *Note* of Infamy. But if the Reader will deal justly, he must joyn these Gross Calumnies upon *Cotton*, with the Fables of *Luthers* Devil, *Zuinglius's* Dreams, *Calvin's* Brands, and *Junius's* Cloven-Foot. If *Hoornbeck* ever saw *Cottons* mild, but full Reply to *Bail*, which as the Good Spirited *Beverly* says, would have been esteemed a Sufficient Refutation of all these wretched Slanders, *Nisi Fratrum quorundam aures erunt ad veritatem, tanquam Aspidum obturatæ*, tis Impossible to excuse his wrongful Dealings with a *Venerable* Minister of our Lord. Pray, Sir, charge not our *Cotton*, with an *Horrendum Ordinis Episcopalis*; until you have chastised your Friend *Honorius Reggius*, that is *Georgius Horneius*, for telling us, as *Voetius* quotes it; *Multorum Animos Subiit Recordatio illius, quod Venerabilis*

Beza

Beza, non sine Prophetiæ Spiritu, olim reſcripſit Knoxo, Eccleſiæ Scoticæ Reformatori: Sicut Epiſcopi Papatum pepererunt, ita Oculis pæne ipſis jam cernitur, Pſeudo-Epiſcopos, papatus Reliquias, Epicureiſmum Terris Invecturos. Atque hæc præmittere Viſum, ut eo manifeſtius eſſet Britanniam diutius Epiſcopos non potuiſſe ferre, niſi in Papiſmum & Atheiſmum Labi vellet. Charge not our *Cotton* with an, *Omnia Plebi abſque Vinculo Aliarum Eccleſiarum concedebat*; until, beſides the whole Scope and Scheme of his Eccleſiaſtical Writings, which allow no more ſtill unto the *Fraternity*, than *Parker*, *Ames*, *Cartwright*; and advance no other than that *Ariſtocraſie*, that *Beza*, *Zanchy*, *Whitaker*, *Bucer* and *Blondel* pleaded for; you have better conſtrued his Words in his Golden Preface to *Nortons* Anſwer unto the *Syllage Quæſtionum*, *Neque nos Regimen proprie dictum, alibi quam penes Presbyteros ſtabiliendum Cupimus*: *Convenimus ambo in Subjecto Regiminis Eccleſiaſtici*: *Convenimus etiam in Regula Regiminis, ut Adminiſtrentur Omnia Juxta Canonem Sacrarum Scripturarum*: *Convenimus etiam in Fine Regiminis, ut Omnia Tranſigantur ad Edificationem Eccleſiæ, non ad Pompam aut Luxum Secularem*: *Synodos nos, una Vobiſcum, cum opus fuerit, et Suſcipimus & veneramur. Quantillum eſt, quod Reſtat, quod Diſtat? Actus Regiminis, quos vos a Synodis peragi Velletis, eos a Synodis porrigi Eccleſiis, et ab Eccleſiis, ex*

Synodali DIORTHOSEI *peragi peteremus*. Charge not our *Cotton* with an ATAXIA, *Promotor Extitit*, until you, your ſelf, *Doctæ*, have Revoked your own *two* Conceſſions, which are all the *Ataxies* that ever could with ſo much as the leaſt Pretence, be imputed unto this Renowned Perſon; *Eccleſia particularis quælibet Subjectum eſt Adæquatum & proprium plenæ poteſtatis Eccleſiaſticæ; nec Congruit dicitur ejus a Synodo Dependentia*, And, *Nemo enim Synodi in alias Eccleſias poteſtatem habet Imperantem, quæ Superiorum eſt, in Inferiores ſ Subditos*; *Non-Communionis Sententia Poteſtatem Summam denotat*. As for the, *Cottonus Plurium rum Errorum Hæreſiumque Reus*, were Old *Auſti* alive, he would have charged no leſs a Crime than that of *Sacriledge* upon the Man, that th without all Colour, ſhould *Rob* the Church of a *Name* which would juſtly be Dear unto it; for as the Great *Caryl* hath expreſſed it, *The Name of* Cotton *is as an Ointment poured forth*. But for the Top of all theſe Calumnies, *Cotton Hutchinſona*, inſtead of a Reſemblance thereto *Montani Maximilla*, the truer Compariſon would have been, *Mulier iſta, quæ per Calumniam notiſſimam Objiciebatur Athanaſio*; All the Favour, which that Propheteſs of *Thyatira* had from this *Angelical Man*, was the ſame, that the provoked *Paul* ſhow'd unto the *Pythoniſs*. In fine, The Hiſtories, which the World has had of

the *New-English* Churches, under the Influence of Mr. *Cotton*, I have ſometimes thought much of a piece, with what we have in the Old Hiſtories of *Lyſimachus*; That when a *Leprous*, and *Scabby* ſort of a People were Driven out of *Egypt*, into the Wilderneſs, there was a certain man, call'd *Moſes*, who counſelled them to March on in a Body, till they came to ſome Good Soyl. This *Moſes* commanded them to be Kind unto no man; To give *Bad* Advice rather than *Good*, upon all Occaſions; and to Deſtroy as many *Temples* as they could find. So, after much Travail, and Troubles, they came to a *Fruitful Soyl*, where they did all the Miſchief that *Moſes* had recommended, and built a City, which was, at firſt, called *Hieroſyle*, from the ſpoiling of the *Temples*: but afterwards, to ſhun the Diſgrace of the Occaſion, they changed it into *Hieroſolyme*, and bore the Name of *Hieroſolymitans*. But thus muſt a *Bad Report*, as well as a *Good Report* follow ſuch a man as Mr. *Cotton*, whoſe only Fault after all, was that, with which, that memorable Ancient *Nazianzen* was taxed ſometimes; namely, the Fault of *Manſuetude*.

§. 23. Theſe *Clouds* being thus happily blown over, the Reſt of his Dayes were ſpent in a more ſettled *Peace*; and Mr. *Cottons* Growing and Spreading Fame, like *Joſephs* Bough, ran

over the Wall of the *Atlantic* Ocean, unto such a Degree, that in the year 1641. Some Great Persons in *England*, were intending to have sent over a Ship, on purpose to fetch him over, for the sake of the Service, that such a Man as *He*, might then Do to the Church of God, then, *Travelling* in the Nation. But although their Doubt of his *Willingness to Remove*, caused them to forbear that *Method* of obtaining him, yet the Principal Members in both Houses of *Parliament* Wrote unto him, with an Importunity for his Return into *England*; which had prevailed with him, if the Dismal Showre of *Blood*, quickly after breaking upon the Nation, had not made such Afflictive Impressions upon him, as to prevent his purpose. He continued, therefore, in *Boston*, unto his Dying Day; Counting it a great Favour of Heaven unto him, that he was Delivered from, *the Unsettledness of Habitation*, which was not among the least of the Calamities, that Exercised the Apostles of our Lord. *Nineteen Years* and odd Months, he spent in this Place, doing of *Good*, Publickly, and Privately, unto all sorts of men, as it became, *a Good Man, full of Faith, and of the Holy Ghost*. Here in an Expository way, he went over the *Old Testament* once, and a Second Time as far as the Thirtieth Chapter of *Isaiah*; and the whole *New Testament*, once, and a Second time, as far as the Eleventh Chapter to the *He-*

brews. Upon *Lord's-Dayes*, and *Lecture-Dayes*, he Preached thorow the *Acts of the Apostles*; the Prophesies of *Haggai*, and *Zechariah*; the Books of *Ezra*, the *Revelation*, *Ecclesiastes*, *Canticles*, the Second and Third Epistles of *John*, the Epistle to *Titus*, both Epistles to *Timothy*; the Epistle to the *Romans*; with Innumerable other Scriptures on Incidental Occasions. Though he had also, the most Remarkable Faculty, perhaps of any man living, to *Meet* every Remarkable Occasion, with pertinent *Reflections*, what ever *Text*, he were upon, without ever wandring out of sight from his Text: and it is possible there might sometimes be a particular Operation of *Providence*, to make the *Works*, and *Words* of God, meet in the Ministry of this His Holy Servant. But thus did he *Abound in the Works of the Lord*!

§. 24. At Length, upon Desire, Going to Preach a Sermon at *Cambridge*, (which he did, on Isa. 54. 13. *Thy Children shall be all Taught of the Lord*; and from thence gave many Excellent Counsils, unto the Students of the Colledge there) he took Wet, in his Passage over the Ferry; but he presently felt the Effect of it, by the failing of his *Voice* in Sermon-time; which ever until *now*, had been a clear, neat, audible Voice, and easily-heard in the most Capacious Auditory. Being *found So Doing*, as it had often been his Declared Wish, *That he might*

might not one live his Work: his Illness went on to an Inflammation in his Lungs; from whence he grew somewhat Asthmatical; but there was a Complication of other Scorbutic Affects, which put him under many Symptoms of his approaching End. On the Eighteenth of November, he took in Course for his Text, the Four Last Verses of the Second Epistle to Timothy, giving this Reason for his Insisting on so many Verses at once; Because else (he said) I shall not Live to make an End of this Epistle; but he chiefly Insisted on those Words, Grace be with you all. Upon the Lords-Day following, he Preached his Last Sermon, on Joh 1.14. About that Glory of the Lord Jesus Christ, from the Faith to the Sight whereof, he was now Hastening. After this in that Study, which had been Perfumed with many such Dayes before, he now spent a Day in Secret Humiliations and Supplications, before the Lord; seeking the Special Assistences of the Holy Spirit, for the Great Work of Dying, that was now before him. What Glorious Transactions might one have Heard passing between the Lord Jesus Christ, and an Excellent Servant of His, now coming unto Him, if he could have had an Hearing Place behind the Hangings of the Chamber, in such a Day! But having finished the Duties of the Day, he took his Leave of his Beloved Study, saying to his Consort, I shall Go into that Room, no more! And he had all along

Presages

Presages in his Heart, that God would by his Present Sickness, give him *an Entrance into the Everlasting Kingdom of the Lord Jesus Christ*; Wherefore, *Setting his House in Order*, he was now so far from unwilling to Receive the *Mercy-Stroke* of *Death*, as that he was Desirous to be with Him, *Which whom to be, is, by far, the Best of All.* And although the chief Ground of his *Readiness* to be *Gone*, was from the Unutterably Sweet and Rich *Entertainments*, which he did by *Fore-taste*; as well as by *Promise*, know that the Lord had Reserved in the Heavenly Regions for him, yet he said, it contributed unto this *Readiness* in him, when he consider'd the *Saints*, whose Company and Communion he was Going unto; Particularly *Perkins*, *Amity*, *Preston*, *Hildersham*, *Dod*, and others, which had been peculiarly Dear unto himself; besides the Rest, in that *General Assembly*.

D. 25. While he thus Lay Sick, the *Magistrates*, the *Ministers*, of the Country, and Christians of all Sorts, Resorted unto him, as unto a *Publick Father*, full of sad Apprehensions, at the withdraw of such a *Publick Blessing*; and the *Gracious Words*, *that Proceeded out of his Mouth*, while he had Strength to utter the profitable Conceptions of his Mind, caused them to Reckon these their *Visits*, the *Gainfullest* that ever they had made. Among others, the then

 President

President of the *Colledge*, with many Tears, desired of Mr. *Cotton*, before his Departure, to bestow his Blessing on him; saying, *I know in my Heart, they whom you Bless, shall be Blessed.* And not long before his Death, he sent for the Elders of the Church, whereof, *he himself was also an Elder*; who, having, according to the Apostolical Direction, Pray'd over him, he Exhorted them to *Feed the Flock over which they were Overseers*, and encrease their *Watch* against those *Declensions*, which he saw the *Professors* of Religion Falling into: Adding, *I have now, through Grace, been more than Forty years a Servant unto the Lord Jesus Christ, and have ever found Him a good Master.* When his *Collegue* Mr. *Wilson*, took his Leave of him, with a Wish, that God would Lift up the *Light of His Countenance* upon him, he instantly Replyed, *God hath done it already, Brother!* He then, called for his *Children*, with whom he left the Gracious *Covenant* of God, as their never Failing Portion: and now desired, that he might be left *Private*, the Rest of his Minutes, for the more Freedom of his Applications unto the Lord. So, Lying *Speechless* a few Hours, he Breathed his Blessed Soul into the Hands of his Heavenly Lord; on the Twenty third of *December* 1652. Entring on the Sixty Eighth year of his own Age: And on the Day, yea, at the *Hour*, of his constant Weekly Labours in the *Lecture*, wherein, he had been so long

Servi-

Serviceable, even to all the Churches of *New-England*. Upon Tuesday the Twenty eighth of *December*, he was most Honourably Interred, with a most Numerous Concourse of People, and the most Grievous and Solemn *Funeral*, that was ever known perhaps upon the *American* Strand; and the Lectures in his Church, the whole Winter following, performed by the Neighbouring Ministers, were but so many *Funeral-Sermons*, upon the Death and Worth of this *Extraordinary Person*: Among which, the First, I think, was Preached by Mr. *Richard Mather*, who gave unto the bereaved Church of *Boston*, this great Character of their Incomparable COTTON, *Let us Pray, that God would Raise up some* Eleazar *to Succeed this* Aaron: *But you can hardly Expect, that so large a Portion of the Spirit of God should dwell in any one, as dwelt in this Blessed man!* And generally in the other Churches through the Country, the Expiration of this *General Blessing* to them all, did Produce *Funeral-Sermons* full of Honour and Sorrow; even as many Miles above an Hundred, as *Newhaven* was distant for the *Massachusets*-Bay, when the Tidings of Mr. *Cottons* Decease arrived there, Mr. *Davenport*, with many Tears bewailed it, in a Publick Discourse on that in 2 Sam. 1. 26. *I am Distressed for thee, my Brother Jonathan, very Pleasant hast thou been unto me.* Yea, They *speak of* Mr. Cotton *in their Lamentations to this Day!*

§. 26. How vast a Treasure of *Learning* was laid in the *Gre*[illegible], which was opened, on this Occasion, can Scarce *Crediby* and *Sufficiently* be Related. Mr. *Cotton*, was, indeed, a most *Universal Scholar*, and a *Living System* of the Liberal Arts and a *Walking Library*. It would be Endless to Recite, *all* his particular Accomplishments, but only Three Articles of Observation, shall be offered. First, For his *Grammar*, he had a very Singular Skill in those Three Languages, the Knowledge whereof was by the Inscription on the *Cross* of our Saviour, proposed unto the *Perpetual Use* of his Church. The *Hebrew* he understood so exactly, and so readily, that he was able to *Discourse* in it. In the *Greek*, he was a Critick, so Accurate, and so Well-Versed, that he needed not, like *Austin*, to have Studied it in his Reduced Age. Thus, if many of the *Ancients* committed Gross mistakes, in their *Interpretations* of the Scriptures, through their want of skill in the Originals; Mr. *Cotton*, vvas better Qualified for an *Interpreter*. He both Wrote and Spoke *Latin* also with great Facility; and with a most *Ciceronian* Elegancy, Exemplified in one Published Composure. Next, for his *Logic*, he vvas compleatly furnished therewith to Encounter the Subtilest Adversary of the Truth. But although he had been Educated in the *Peripatetick* way, yet like the other *Puritans* of those

time-

times, he rather affected the *Ramean* Discipline; and chose to follow the Methods of that Excellent *Ramus*, who like *Justin* of old, was not only a *Philosopher*, but a *Christian*, and a *Martyr* also; rather than the more Empty, Trifling, Altercative Notions, to which the Works of the Pagan *Aristotle* derived unto us, through the Mangling Hands of the Apostate *Porphyrie*, have Disposed his Disciples. Lastly, for his *Theologia*, There was that he had his Greatest *Extraordinariness*, and most of all, his *Textual Divinity*. His Abilities to Expound the *Scriptures*, caused him to be Admired by the Ablest of his *Hearers*. Although his Incomparable *Modesty* would not permit him to speak any more than the *Least of Himself*, yet unto a private Friend he hath said, *That he knew not of any Difficult Place in all the whole Bible, which he had not weighed, somewhat unto Satisfaction.* And hence, though he Ordinarily bestowed much pains upon his *Publick Sermons*, yet he hath sometimes Preached most Admirably, without any Warning at all; and a *New Note* upon a Text before him, occurring to his mind, but just as he was going into the Assembly, has taken up his Discourse for that Hour, so Pertinently and Judiciously, that the most Critical of his Auditors, imagined nothing *Extemporaneous*. Indeed his *Library* was vast, and vast was his *Acquaintance* with it; but although amongst his Readings, he had given a Special Room, unto the *Fathers*, and

unto the *School men*, yet, at last, he preferr[ed] one *Calvin* among them all. If *Erasmus*, who offered a Bishoprick to Write against *Luther* could answer, *There was more Divinity in a Po[rtion] of* Luther, *than in all* Thomas Aquinas; [it] no wonder that *Salmasius* could so Venera[te] *Calvin*, as to say, *That he had rather be th[e] Author of that One Book, The Institutions writt[en] by* Calvin, *than have written all that was ev[er] done by* Grotius. Even such a *Calvinist* w[as] our *Cotton*! Said he, *I have read the Fathers a[nd] the School-men, and* Calvin *too*; *but I find, Th[at] he that has* Calvin, *has 'em all.* And being aske[d] why in his Latter Dayes, he Indulged *Nocturn[al] Studies*, more than formerly, he pleasantly R[e]plied, *Because I Love to Sweeten my mouth with a piece of* Calvin, *before I go to sleep.*

§. 27. Indeed in his *Common Preaching*, h[e] did as *Basil* reports of *Ephrem Syrus*, *Plurimum distare a Mundana Sapientia*; and though h[e] were a Great Scholar, yet he did Conscientiously forbear making to the *Common People* any Ostentation of it. He had the *Art* of *Concealing* his *Art*; and thought with *Sobnius*, *Non minus est Virtus Populariter quam Argute Loqui*, and M[r] *Dod*, *That Latin for the most part was Fleſh in the Sermon.* Accordingly, when he was Handling the *Deepeſt Subjects*, a Speech of that Import was frequent with him, *I desire to speak so, as to be*

understood by the meaneſt Capacity! And he would ſometimes give the ſame Reaſon for it, which the Great *Auſtin* gave, *If I Preach more Scholaſtically, then only the Learned, and not the Unlearned, can ſo Underſtand as to Profit by me; but if I Preach plainly, then both Learned, and Unlearned, will underſtand me, and ſo I ſhall profit all.* When a *Golden Key* of Oratory would not ſo well open a *Myſtery* of Chriſtianity, he made no ſtick to take an *Iron One*, that ſhould be leſs Rhetorical. You ſhould hear few *Terms of Art*, few *Latinities*, no *Exotic* or *Obſolete* Phraſes, obſcuring of the *Truths*, which he was to bring unto the People of God. Nevertheleſs his more Judicious and Obſerving Hearers, could by his moſt *Untrim'd Sermons* perceive that he was a man of more than Ordinary Abilities. Hence when a Dutchman of Great Learning, heard Mr. *Cotton* Preach at *Boſton*, in *England*, he profeſſed, *That he never in his Life ſaw ſuch a Conjunction of Learning and Plainneſs, as there was in the Preaching of this worthy man.* The *Glory* of God, and not his own *Glory*, was that, at which he aimed in his Labours; for which cauſe, at the End of his Notes, he ſtill Inſerted that Clauſe, *Tibi Domine*: Or, *For thy Glory, O God*! For his *Delivery*, though it were not like *Farels*, Noiſy and Thundring, yet it had in it a very awfull *Majeſty*, ſet off with a Natural and Becoming Motion of his *Right Hand*; and the Lord was in the *Still Voice* at ſuch a Rate,

that Mr. *Wilson* would say, Mr. Cotton *Preaches with such Authority, Demonstration, and of Life, that methinks, when he Preaches out of any Prophet, or Apostle, I hear not him; I hear that very Prophet or Apostle; yea, I hear the Lord Jesus Christ Himself speaking in my Heart.* And the *Success* which God gave to these *Plain Labours*, of His Faithful, Humble, Deligent Servant, was beyond what most Ministers in the Country ever did Experience; There have been Few that have seen so many and mighty Effects, given to the *Travels of their Souls.*

§. 28. He was even from his *Youth* to his *Age*, an *Indefatigable Student*, under the Conscience of the Apostolical Precept, *Be not Slothful in Business; but Fervent in Spirit, Serving the Lord.* He was careful to Redeem his *Hours*, as well as his *Dayes*; and might lay claim to that Character of the Blessed Martyr, *Sparing of Sleep, more Sparing of Words, but most Sparing of Time.* If any came to visit him, he would be very Civil to 'em, having Learn'd it as his Duty, *To use all Gentleness towards all Men*: and yet he would often say with some Regret, after the Departure of a Visitant, *I had rather have given this Man an Handfull of Money, than have been kept thus long, out of my Study*: Reckoning with *Pliny*, The Time not spent in *Study* for the most part, *Time'd away.* For which cause, he went not much

much Abroad; but he judged Ordinarily that more Benefit was obtain'd, according to the Advice of the Wise King, by conversing with the *Dead* [in Books] than with the *Living* [in Calls:] and that *Needless Visits* do commonly Unframe our *Spirits*, and perhaps disturb our *Comforts*. He was an *Early Riser*, taking the *Morning* for the *Muses*; and in his Latter Dayes forbearing a *Supper*, he turned his former *Supping-Time*, into a *Reading*, a *Thinking*, a *Praying Time*. *Twelve Hours* in a Day he commonly Studied, and would call that, *a Scholars Day*; resolving to wear out rather with *Using*, than with *Rusting*. In Truth, had he not been of an Healthy and Hearty Constitution, and had he not made a Careful though not Curious *Diet* serve him, instead of an *Hippocrates*, his *continued Labour* must have made his *Life*, as well as his *Labour*, to have been but of a *Short* Continuance. And, indeed, the Work which lay upon him, could not have been performed, without a *Labour* more than Ordinary: For besides his constant Preaching more than Once, every Week, many *Cases* were brought unto him far and near, in Resolving whereof, as he took much *Time*, so he did much *Good*: being a most Excellent *Casuist*. He was likewise very Deeply concerned in Peaceable and Effectual Disquisitions of the Controversies about *Church Government*, then Agitated in the Church of God. And though he chiefly

gave

gave himself to *Reading* and *Doctrine* and *Exhortation*, depending much on the *Ruling Elders* to Inform him, concerning the State of his *Particular Flock*, that he might the Better Order himself in *the Word and Prayer*, yet he found his *Church-Work*, in this Regard also, to call for no little Painfulness, Watchfulness, and Faithfulness.

§. 29. He was One so *Clothed with Humility*, that according to the Emphasis of the Apostolical Direction, by this *Livery* his Relation as a *Disciple* to the *Lowly Jesus*, was notably discovered; and hence he was *Patient* and *Peaceable*, even to a Proverb. He had a more than Common Excellency in that *Cool Spirit*, which the Oracles of Wisdom describe as, *The Excellent Spirit in the Man of Understanding*; and therefore Mr. *Norton* would parallel him, with *Moses* among the *Patriarchs*, with *Melanchon* among the *Reformers*. He was rather Excessive, than Defective in *Self-Denial*, and had the *Nimia Humilitas*, which *Luther* sometimes blamed in *Staupicius*: yea, he was, at last, himself sensible that some fell very Deep into the Sin of *Corah*, through his Extreme *Forbearance*, in matters relating to his own *Just Rights* in the Church of God. He has, to a Judicious Friend, thus expressed himself, *Angry men have an Advantage above me; the People dare not set themselves against such men, because they know, it wont be born*; but

some

Some care not what they say or do about me, because they know I wont be angry with them again. One would have thought the Ingenuity of such a Spirit should have broke the *Hearts of Men*, that had indeed, the *Hearts of Men* in them; yea, that the hardest *Flints* would have been broken, as is usual, upon such a Soft Bag of *Cotton*! But, alas! he found it otherwise, even among *Some*, who pretended unto *High Attainments* in Christianity. Once particularly, an Humourous and Imperious Brother, following Mr. *Cotton* home to his House, after his Publick Labours, instead of the Grateful Respects with which those Holy Labours, were to have been encouraged, Rudely told him, that his Ministry was become Generally, either *Dark*, or *Flat*: whereto this Meek man, very mildely and gravely, made only this Answer, *Both, Brother, it may be, both; Let me have your Prayers that it may be otherwise!* But it is Remarkable, that the Man *Sick* thus, of *Wanton Singularities*, afterwards *Dyed* of those *Damnable Heresies*, for which he was deservedly Excommunicated. Another time, when Mr. *Cotton* had modestly Replyed unto one that would much Talk and Crack of his Insight into the *Revelations*; *Brother, I must confess my self to want Light in those Mysteries!* the man went home, and sent him *A Pound of Candles*; upon which Action, this Good Man bestowed only a Silent Smile; he would not set the *Bacon* of his Great Soul on *Fire*, at the Kind-

ing

ing of such a Little Cock-boat. He Learned the Lesson of *Gregory*, *It is better, many times, to fly from an Injury by silence, than to overcome it by Reasoning*; and he used that Practice of *Gryneus*, *To overcome Wrongs, by Christian Taciturnity*. And it may pass for a Branch of the same Temper in him, That he extremely hated all *Allotrio-Episcopacy*, and though he knew, as practically, as most men in the World, *That we have a Call to do Good, as often as we have Power & Occasion*, yet he was very Slow of Apprehending any *Occasion* of meddling *At all*, though he might have had never so much *Power* to meddle *For Good*, any where but within the *Sphere* of his own proper *Calling*. As he understood that *Leontius* blamed *Constantine*, for Interposing too far in *Ecclesiastical affairs*, thus Mr. *Cotton*, on the Other side had a Great Aversion from Engaging in any *Civil Ones*; he would Religiously Decline taking into his Cognisance all *Civil* Controversies or Umbrages, and whatever Looked *Heterogeneous* to the Calling of One, whose whole Business 'twas, *To Feed the Flock of God*. Nevertheless in the Things of God, of Christ, of Conscience, his *Condescending Temper* did not hinder him, from the most *Immoveable Resolution*. He would not so *Follow Peace with all men*, as to abandon or prejudice, one Jot, the Interests of *Holiness*.

§. 30. His *Command over his own Spirit*, was par-

particularly Observable in his Government of his *Family*, where he would never Correct any thing in a *Passion*; but, first, with much Deliberation show what Rule, in the Holy Word of God, had been Violated, by the Fault lately committed. He was, indeed, one that *Ruled well his own House!* He therein Morning and Evening, Read a *Chapter*, with a Little Applicatory *Exposition*, before and after which, he made a *Prayer*; but he was very *Short* in all, accounting as Mr. *Dod*, Mr. *Baines*, and other great Saints, did before him, *That it was a Thing Inconvenient many wayes to be Tedious in Family Duties.* He also *Read* constantly a Portion of the Scripture alone, and he *Prayed* over what he *Read*; *Pray'd*, I say; For he was very much in *Prayer*, a very *Man of Prayer*; but would rarely sit down to Study; without a *Prayer* over it, referring to the Presence of God, accompanying what he did. It was the Advice of the Ancient, *Si vis esse Semper cum Deo, Semper Ora, Semper Lege*; and agreeably hereunto, Mr. *Cotton* might say with *David*, *Lord, I am still with Thee!* But he that was *with God*, all the Week, was more Intimately *with Him*, on His *Own Day*, the Chief Day of the *Week*; which he Observed most Conscientiously. The *Sabbath*, he began, the Evening Before; for which Keeping of the *Sabbath from Evening to Evening*, he Wrote Arguments before his coming to *New-England*; and I Suppose, 'twas from *his* Reason

and

and Practice, that the Christians of *New-England* have Generally done so too. When that *Evening* arriv'd, he was usually Larger in his *Exposition* in his Family, than at other times; He then *Catechised* his Children and Servants, and *Prayed* with them, and *Sang* a Psalm; from thence he Retired unto *Study*, and Secret *Prayer*, till the Time of his going unto his Repose. The next *Morning*, after his Usual *Family-Worship*, he betook himself to the Devotions of his Retirements; and so unto the Publick. From thence towards *Noon*, he Repaired again to the like Devotions, not permitting the Interruption of any other Dinner, than that of a small Repast carried up unto him. Then to the Publick, once more; from whence Returning, his first Work was *Closet-Prayer*, then *Prayer* with Repetitions of the *Sermons* in the *Family*. After *Supper* he still Sang a Psalm; which he would conclude with Uplifted Eyes and Hands, uttering this *Doxology*,--- *Blessed be God in Christ, our Saviour*! Last of all, just before his going to *Sleep*, he would once again go into his Prayerful Study, and there Briefly Recommend All to that God, *Whom he Served with a Pure Conscience*. These were his *Ordinary Sabbaths*. But he also kept *Extraordinary* Ones, upon the Just Occasions for them. He was in *Fasting* often, and would often keep *whole Dayes by Himself*, wherein he would with Solemn *Hu-*

mili-

miliations and *Supplications* Implore the Wanted Mercys of Heaven: yea, he would likewiſe, by himſelf, keep whole Dayes of *Thankſgiving* unto the Lord: beſides the many *Dayes* of this Kind, which he Celebrated in *Publick* Aſſemblies with the People of God. *Thus did this Man of God Continually!*

§. 31. Without *Liberality* and *Hoſpitality*, he had been Really as *Underſerving* of the Character of *a Miniſter of the Goſpel*, as the *Sacrilegious Niggardlineſs* of the People dos often endeavour to make Miniſters *Uncapable* of anſwering that Character. But Mr. *Cotton* was moſt Exemplary for this Virtue; wherein there are of his *Children*, that have alſo Learned of him. The Stranger and the Needy were ſtill Entertained at his Table, *Epiſcopaliter & Benigne*, as was the Phraſe Inſtructively uſed for a, *Charitable Entertainment*, of old. It might be ſaid of him, as once it was of the Generous Corinthian, *Semper Aliquis in* Cottoni *Domo*, He was ever Shewing of Kindneſs to Some-body or other. What *Poſidonius* relates of *Auſtin*, and what Peter *Martyr* affirms of *Bucer*, was very true of our *Cotton*; *His Houſe was like an Inn, for the Conſtant Entertainment, which he gave upon the Account of the Goſpel*; and he would ſay, *If a man want an Heart for this Charity, it is not fit, ſuch a Man ſhould be Ordained a Miniſter*: conſenting

senting therein to the Great Canonist, *Hospitalitas, usque adeo Episcopis est Necessaria, ut si ab ea inveniantur alieni, Jure prohibentur Ordinari.* While he lived Quietly in *England*, he was noted for his Bountiful Disposition; especially towards Ministers driven into *England*, by the Storms of Persecution then Raging in *Germany*; for which cause *Libingus*, *Saumer*, *Tolner*, and others of the *Germane Sufferers*, in their Accounts of him, would Style him, *Fautor Doctissimus, Clarissimus, Fidelissimus, plurimumque Honorandus.* It was Remarked, that he never omitted Inviting unto his House any Minister Travelling to or through the Town, but only that *One* man, who perfidiously Betray'd Mr. *Hildersham*, with his *Non Conformist* Associates, into the Hands of their Enemies. And after he came to *New-England*, he changed not his *Mind* with his *Air*; but with a *Quantum ex Quantillo*! continued his *Beneficence* upon all Occasions, though his *Abilities* for it were very much Diminished; which brings to mind a most Memorable Story. A Little Church, whereof the worthy Mr. *White* was Pastor, being by the Strange and Strong Malice of their Prevailing Adversaries, forced off *Bermudas* in much Misery, into a Desart of *America*, the Report of their Distresses came to their *Fellow-Sufferers*, though not now *Alike Sufferers*, at *New-England*. Mr. *Cotton* Immediately applyed himself to obtain a *Collection*, for

the Relief of those *Distressed Saints*; and a Collection of about Seven Hundred Pounds, was immediately obtained, whereof *Two Hundred* was Gathered in that *One Church* of *Boston*, where there was no man, who did *Exceed*, and but one man who did *Equal*, this *Deviser of Liberal Things*, in that Contribution. But Behold the Wonderful Providence of God! This *Contribution* arrived unto the Poor People on *the very Day*, after they had been brought unto a Personal Division of the little *Meal*, then *Left in the Barrel*; upon the Spending whereof, they could foresee nothing but a Lingring Death; and on *That very Day*, when their Pastor had Preacht unto them, upon that most suitable Text, Psal. 23. 1. *The Lord is my Shepherd, I shall not want.*

§. 12. The Reader, that is Inquisitive after the *Prosopography* of this Great Man, may be Informed, That he was of a Clear, Fair, Sanguine Complexion, and like *David* of a *Ruddy Countenance*. He was rather *Low* than *Tall*, and rather *Fat* than *Lean*; but of a Becoming *Mediocrity*. In his Younger years, his *Hair* was *Brown*, but in his Latter years, as *White*, as the Driven Snow. In his Countenance there was an Inexpressible sort of *Majesty*, which Commanded Reverence of from all that approched him; This *Cotton* was indeed, the *Cato* of his Age, for his *Gravity*; but had a *Glory* with it which *Cato* had not. I cannot

indeed

indeed, ſay, what they Report of *Hilary*, that *Serpents were not able to Look upon him*; nevertheleſs it was commonly Obſerved, that the worſer ſort of *Serpents*, would from the awe of his Preſence keep in their *Poiſons*. As the Keeper of the *Inn*, where *he* did uſe to Lodge, when he came to *Derby*, would profanely ſay to his *Companions*, That he Wiſhed Mr. *Cotton*, were gone out of his Houſe, for, *he was not able to Sweare while that man was under his Roof*: So, other wicked Perſons could not ſhow their Wickedneſs whileſt this *Holy* and *Righteous* man was in the Company. But the Exacter Picture of him, is to be taken from his *Printed* Works, whereof there are many, that *Praiſe him in the Gates*; though few of them were *Printed* with his own *Knowledge* or *Conſent*. The Children of *New-England* are to this Day moſt uſually *Fed* with his Excellent *Catechiſm*, which is Intituled, *Milk for Babes*. His well-known Sermons on the *Firſt Epiſtle* of *John*, in *Folio*, have had their Acceptance with the Church of God: though being Preached in his Youth, and not Publiſhed by himſelf, there are ſome Things therein, which he would not have Inſerted. There are alſo of *His* abroad, Sermons on the Thirteenth of the *Revelations*, and on the *Vials*, and on Rev. 20. 5, 6. and 2 Sam. 7. Laſt, in *Quarto*; as alſo a Savory Treatiſe Entituled, *The way of Life*; The Reverend Preface whereto ſaith, *Ever ſince I had any Know-*

ledge

ledge of this Judicious Author, I have Looks upon him, as one Entrusted with as Great a part of the Churches Treasure, as any other whatsoever. Several Volumnes of his Expositions upon Ecclesiastes and Canticles, are also Published in Octavo; As likewise A Treatise of the New Covenant, which being a Posthumous Piece, and only Notes written after him, is accordingly to be Judged of. And there have been the Light, an Answer to Mr. Ball, about Forms of Prayer: A Discourse about the Grounds and Ends of Infant Baptism: A Discourse about Singing of Psalms, proving it a Gospel-Ordinance: An Abstract of Laws in Christs Kingdom for Civil Government: A Treatise about the Holiness of Church Members, proving that Visible Saints are the matter of a Church: Another Discourse upon Things Indifferent, proving that no Church Governours have Power, to Impose Indifferent Things upon the Consciences of Men. Add hereto, The Way of the Churches in New-England: And that Golden Discourse of, The Keyes of the Kingdom of Heaven; In a Written Copy whereof, yet in our Hands, there were some Things, which were never Printed, mentaining, that in the Government of the Church, Authority is peculiar to the Elders only, and answering all the Brownistical Arguments to the Contrary. But whereas there may Occur a Passage in his Book of The way of the Churches, which may have in it a little more of the Morellian

Tang, Reader, 'Twas none of Mr. *Cottons*; Mr. *Cotton* was Troubled when he saw such a Passage in an Imperfect Copy of his Writings, expos'd unto the World, under his *Name*, against his *Will*: and he took an Opportunity, in the most Publick manner, to Declare as much unto the World. He was also sometimes put upon Writing yet more *Polemically*. Indeed there was one Occasion of so Writing, which he Declined meddling withal; and that was this. Mr. *Cotton* having in his Younger years, Written to a Private Friend some Things, tending (at his Desire) to Clear the Doctrine of *Reprobation*, from the Exceptions of the *Arminians*; and this Manuscript falling into Dr. *Twiss's* Hand, that Learned man Published it, with his own Confutation of certain Passages in it, which did not agree so well with the Doctor's own *Supralapsarian Scheme*. Now, when Mr. *Cotton* saw himself Reviled for this Cause by *Baily*, as being a *Pelagian*, he only made this meek Reply; *I hope God will give me Opportunity e're long to Consider of this, the Doctors Labour of Love. I Bless the Lord, who has taught me to be willing to be Taught, of a far meaner Disciple, than such a Doctor, whose Scholastical Acuteness, Prægnancy of Wit, Solidity of Judgment, and Dexterity of Argument, all Orthodox Divines do Highly Honour, and whom all Arminians and Jesuites do fall down before, with Silence. God forbid I should shut my Eyes against any Light brought to me by*

Only I desire I may not be Condemned as a Pelagian or Arminian before I be heard. Moreover, Mr. *Cawdry* fell hard upon him; to whom he prepared an Answer, which was afterwards Published, and Seconded by Dr. *Owen*. But besides these, he was twice compelled unto some other *Eristical* Writings: Once in *Answer* to *Baily*; another time in *Answer* to *Williams*: In both of which, like *Job*, he *Turned the Books, which his Adversaries had written against him, into a Crown*. I believe, never any meer Man, under such open and horrid Injuries as these two *Reporters* heaped upon Mr. *Cotton*, did *Answer* with more Christian *Patience*; his *Answers* are indeed a Pattern for all *Answerers* to the World's End. But it was particularly remarkable, that, in this matter, certain Persons, who had fallen under the *Censures* of the Civil Authority in the Country, Singled out Mr. *Cotton* for the Object of their Displeasure, though *he* had, *most of all men*, declined Interesting himself in the Actions of the Magistrate, and had also done *more than all men* to obtain Healing and Favour for those ungrateful Delinquents. However if Mr. *Cotton* would from his own profitable Experience, have added Another Book unto this Catalogue, it might have been on the Subject Handled by *Plutarch De Capienda ex Inimicis Utilitate*. This is the *Elenchus* of Mr. *Cotton's* Published Writings; whereupon we might make this Conclusion.

Digna Legi Scribis, Facis et Dignissima Scribi;
Scripta probant Doctum, Te, Tua, Facta, probum.

§. 33. The Things, which have been Related, cause us to Account Mr. *Cotton* an Extraordinary Person.

Dives eras Donis, etiamque Fidelis in Usu,
Lucratus Domino multa Talenta tuo.
Multus eras Studiis, multusque Laboribus, uno
Te, Fora, Templa, Domus, Te, cupiere frui.
Multa Laborabas Scribendo, Multa Docendo,
Invigilans Operi, Nocte Dieque, Dei.
Multa Laborabas Scribendo, Multa Ferendo,
Quæ nisi Cottono, vix Subeunda forent.
Tu non unus eras, sed Multi; Multus in Uno,
Multorum Donis præditus Unus eras.
Uno Te amisso, Multos Amisimus in Te,
Sed neque per Multos Restituendus eris.

These were some of the Lines, which the Renowned *Bulkly*, justly wept upon his Grave. Yea, we may, on as many Accounts as *These Days* will allow, Reckon him to have been a *Prophet of the Lord*: and when we have Entertain'd ourselves with a Memorable Demonstration of it, in One Surprising and Stupendous Article of our *Church-History*, we will put a Period unto This part of it.

At the Time, when some unhappy Persons were just going from hence to *England*, with certain *Petitions*, which had a Tendency to Dis-

the Good Order of Things in both *Church* and *State*, then settling among us, Mr. *Cotton* in the Ordinary Course of his Lectures on the *Canticles*, Preached on Cant. 2. 15. *Take us the Foxes, the Little Foxes, which Destroy the Vines.* Having thence observed, *That when God has Delivered his Church from the Dangers of the Persecuting Bear & Lyon, then there were Foxes that would seek by Policy to Undermine it*; and, *That all those who Go by a Fox like Policy to Undermine the Churches of the Lord Jesus Christ, shall be taken & overtaken by his Judgments*; he came at Length to his *Application*, where with a more than Ordinary Majesty and Fervency, he after This manner, expressed himself.

'First, Let such as *Live* in this Country Take 'Heed, how they go about in any Indirect Way 'or Course to Prejudice the *Churches* of the Lord 'Jesus Christ in the Land, or the *Government* of 'the Land. If you *Do*, The *Keeper of Israel who 'neither Slumbereth nor Sleepeth*, will not Take it 'well at your Hands. He that brought this Peo'ple hither, and preserved them from the Rage 'of *Persecution*, and made this Wilderness an *Hiding 'place* for them, whilst he was Chastising our 'Nation, with the other Nations round about it, 'and has manifested his *Gracious Presence* in the 'midst of these His *Golden Candlesticks*, and secured 'us from the Plots of the Late *Arch Bishop*, and 'his Confederates abroad, and from the Plots of 'the *Heathen* here at home; there is no Question

' but *He* will Defend us from the Undermining
' of *False Brethren*, and such as are Joined with
' them. Wherefore, let such know, That this is
' in many Respects *Immanuels* Land, and they shall
' not Prosper that Rise up against it, but shall be
' *Taken every One of them* in the Snares they lay
' for it. This I speak *as a Poor Prophet of the*
' *Lord, according to the Word of His Grace now Be-*
' *fore us!* But in the Second Place, whereas ma-
' ny of our Brethren are Going to *England*, Let
' me Direct a Word unto *Them* also. I desire
' the Gracious Presence of our God may Go with
' you, and His *Angels* Guard you, not only from
' the *Dangers* of the *Seas*, while you are thereupon,
' but also from the *Errors* of the *Times*, when you
' arrive. Nevertheless, If there be any among
' you, my Brethren, as tis Reported there *are*,
' that have a *Petition* to prefer unto the *High Court*
' *of Parliament*, that may Conduce to the Distracti-
' on and Annoyance of the Peace of our *Churches*,
' and the Weakning the *Government* of the Land
' where we Live, Let *Such* Know, the Lord will
' never Suffer them to Prosper, in their Subtil,
' Malicious, Desperate Undertakings against His
' People, who are as Tender unto Him as the
' *Apple of His Eye*. But if there be any such among
' *You*, who are to *Go*, I do exhort you, and I would
' advise you, in the Fear of God, that when the
' Terrors of the Almighty shall Beset the *Vessel*
' wherein you are, when the Heavens shall frown

' upon

'upon you, and the Billowes of the *Sea* shall 'swell above you, and the Dangers of *Death* shall 'Threaten you, *as I am verily perswaded they will*; 'I would have you then to *Consider your Wayes*. 'I will not give the Counsel, that was taken con-'cerning *Jonas*, to cast such a Person into the 'Sea; God forbid! But I Counsel such to come 'then unto a Resolution in themselves to *Desist* 'from their Enterprises, and *Cast their Persons* 'into the Sea. It may be, that Hardness of Heart, 'and Stoutness of Spirit may cause you to Persist, 'and yet in Mercy to some Gracious Persons a-'mong you, the Lord may Deliver the *Ship* from 'Utter Destruction for *their* sakes. But the Lord 'hath further Judgments in Store; He is the God 'of the *Land*, as well as of the *Sea*. I speak this 'also, *as an unworthy Prophet of the Lord*!

These Things were then uttered by a Person, that was as Little of an *Enthusiast*, as most men in the World. Now attend the Event!

That *Ship*, after many Stresses of Weather in the *Harbour*; puts out to Sea; but at Sea, it had the Terriblest *Passage*, perhaps, that ever was Heard of; The Marriners not being able to take any *Observation* of either *Sun* or *Star*, for Seven Hundred Leagues together. Certain Well Disposed Persons aboard, now Calling to Mind the Words of Mr. *Cotton*, thought it necessary to Admonish the Persons, who were carrying over their Malignant *Papers* against the Country; and *some* of those

Papers

Papers were by them, thereupon Given to the *Seamen*, who immediatly cut them in Pieces, and threw them over-board. The *Storm* forthwith Abated; however there afterwards, came up *New Storms*, which at last Hurried the Ship amongst the Rocks, of *Silly*; where they yet Received a Deliverance, which most of them that Considered it, pronounced *Miraculous*. When the Rude *Cornish* men saw how Miraculously the Vessel had escaped, they said, *God was a Good Man to Save them So!* But the more Instructed and Obliged Passengers, kept a Day of Solemn *Thanksgiving* to God; in which, even the Profanest Persons on Board, under the Impression of what had Happened, then bore a part. However, the *Corn-fields* of *New England*, still stood Undisturbed, notwithstanding the Various *Names* Affixed unto the *Tailes* of *Petitions* against their *Liberties*. For, as Mr. *Cotton* Elegantly expressed it, *God then Rocqued Three Nations, with Shaking Dispensations, that He might procure some Rest unto His People, in this Wilderness!*

§. 34. *This* was Mr. *Cotton*! What *more* he was, Let these *Lines*, taking no *License* but from the Real Truth, *Delineate*.

Upon the Tomb of the most Reverend Mr. **John Cotton**, Late Teacher of the Church of Boston in New-England.

Here

HERE lies Magnanimous *Humility*;
Majesty, *Meekness*; Christian *Apathy*
Of soft *Affections*; *Liberty* in *Thrall*;
A *Noble* Spirit, *Servant* unto All;
Learnings Great *Master-piece*, who yet would sit
As a Disciple, at his *Scholars* Feet:
A Simple *Serpent*, or Serpentine *Dove*,
Made up of Wisdom, Innocence, and Love;
Neatness Embroider'd with *It self* alone,
And *Civils Canonized* in a Gown;
Embracing Old and Young, and Low and High,
Ethies Imbodyed in *Divinity*;
Ambitious to be *Lowest*, and to Raise
His Brethrens Honour on his own Decays;
(Thus doth the *Sun* Retire into his Bed,
That being Gone the *Stars* may shew their Head)
Could *Wound* at Argument without *Division*,
Cut to the Quick, and yet make no *Incision*:
Ready to Sacrifice *Domestick Notions*
To Churches Peace, and Ministers Devotions:
Himself, indeed (and Singular in That)
Whom All Admired *He* Admired not:
Liv'd Like an *Angel* of a Mortal Birth,
Convers'd in *Heaven* while he was on *Earth*:
Though not, as *Moses*, Radiant with Light
Whose Glory Dazelld the Beholders Sight,
Yet so Divinely Beautifi'd, you'ld Count
He had been Born, and Bred upon the *Mount*:
A Living Breathing *Bible*; Tables where
Both *Covenants*, at Large, engraven were;

G

Gospel and *Law*, in's Heart, had Each it's Columne;
His Head an Index to the Sacred Volumn;
His very Name a *Title-Page*; and next,
His Life a *Commentary* on the Text.
O, What a Monument of Glorious Worth,
When, in a *New Edition*, he comes forth,
Without *Errata's*, may we think he'l be
In *Leaves* and *Covers* of Eternity!
A Man of Might, at Heavenly Eloquence,
To Fix the *Ear*, and Charm the *Conscience*;
As if *Apollos* were Reviv'd in Him,
Or he had Learned of a *Seraphim*:
Spake *Many Tongues* in One: One Voice and Sense
Wrought, *Joy* and *Sorrow*, *Fear* and *Confidence*:
Rocks Rent before him, *Blind* Receiv'd their Sight;
Souls *Levell'd* to the Dunghill, Stood *Upright*;
Infernal *Furies*, Burst with Rage to see
Their Prisoners *Captiv'd* into *Libertie*:
A *Star* that, in our Eastern *England*, Rose,
Thence Hurry'd by the Blast of Stupid Foes,
Whose Foggy *Darkness*, and Benummed Senses,
Brookt not his Daz'ling Fervent Influences:
Thus did he move on Earth, from *East* to *West*;
There he went *down*, and *up* to Heaven for Rest.
Or from himself, whilst Living, doth he vary,
His Death hath made him an *Ubiquitary*:
Where is his *Sepulchre* is Hard to say,
Who, in a *Thousand Sepulchres*, doth lay
Their *Hearts*, I mean, whom he hath Left Behind,
In Them) his Sacred Reliques, now, Enshrin'd.

But

But Let his Mourning Flock be Comforted,
Though *Moses* be, yet *Jesus* is not Dead:
I mean Renowned NORTON; worthy he,
Successor to our *Moses*, is to be.
O Happy *Israel* in AMERICA,
In such a MOSES, such a JOSHUA!

B. Woodbridge.

§. 35. Three *Sons*, and Three *Daughters*, was this Renowned *Walker with God*, Blessed withal.

His *Eldest* Son, did Spend and End his Dayes, in the Ministry of the Gospel, at *Hampton*: being esteemed a thorough *Scholar*, and an able *Preacher*; and though his Name were *Sea-born*, yet none of the Lately Revived Heresies were more Abominable to him, than that of his Name-sake, *Pelagius* [or, *Morgan*] of whom the *Witness* of the antient *Poet* is *true*,

Pestifero Vomuit colubet Sermone Britannus.

His *Second* Son, is at this Day, a Faithful Minister of the Gospel, at *Plymouth*; and one, by whom, not only the *English*, but also, the *Indians*, of *America*, have the *Glad Tidings of Salvation*, in their own Language carried unto them.

Of his Two Younger Daughters, the first was Married unto a Merchant of Good Fashion, whose Name was Mr. *Eggleston*; but She did not long Survive the *Birth* of her first Child, as that Child also did not Survive many years after the *Death* of her Mother. The next is at this Time,

Living,

Living, the Consort of One Well-known in both *England*, namely *Increase Mather*, the President of *Harvard*-Colledge, and the Teacher of a Church in *Boston*.

The Youngest of his Sons, called, *Roland*, and the Eldest of his Daughters, called, *Sarah*, Both of them Dyed near together, of the *Small Pox*, which was raging among the Inhabitants of *Boston*, in the Winter of the Year, 1649. The Death of those two Lovely Children, Required the *Faith* of an *Abraham*, in the Heart of their Gracious *Father*; who indeed most Exemplarily *Expressed* what was Required. On this Occasion, I find, that on a Spare Leaf of his *Almanack*, he Wrote in *Greek Letters* these *English Verses*;

In Saram.

Farewel, Dear Daughter *Sara*; Now Thou'rt gone,
(Whither thou much desiredst) to thine Home:
Pray, my Dear Father, Let me now go Home!
Were the Last Words, thou Spak'st to me Alone.
Go then, Sweet *Sara*, take thy *Sabbath Rest*,
With thy Great Lord, and all in Heaven Blest.

In Rolandum.

Our Eldest *Daughter*, and our Youngest *Son*,
Within Nine Dayes, both have their full Race run:
On th' *Twentieth* of the *Eleventh*, Dyed She,
And on the *Twenty Ninth* Day Dyed He.
Both in their *Lives*, were *Lovely* and *United*,
And in their *Deaths* they were not much *Divided*.

Chri

Christ gave them *Both*; and *He* takes both again
To Live with Him; *Blest* be His Holy *Name*.

In Utrumque.

Suffer, Saith Christ, *Your Little Ones*,
To Come forth, Me unto,
For of such Ones my Kingdom is,
Of Grace and Glory too.
We do not only *Suffer* them,
But *Offer* them to Thee,
Now, Blessed Lord, Let us Believe,
Accepted, that they be:
That Thou hast *Took* them, in Thine Arms,
And on them *Put thine Hand*,
And *Blessed* them with *Sight of Thee*,
Wherein our *Blessings* Stand.

But he has at this Day, *Five Grandsons*, all of them Employed in the Publick Service of the Gospel; whereof, Let the *Reader*, count him the Meanest, that is the *Writer* of this *History*; and accept further one Little Piece of *History*, relating hereunto.

The Gathering of the *Second Church* in *Boston*, was evidently very much to the Disadvantage of Mr. *Cotton*, in many of his Interests. But he was a JOHN, who reckoned his *Joy fulfilled in This*, That in His own *Decrease* the Interests of the Lord Jesus Christ would *Increase*;

ence; and therefore, with an Exemplary *Self-Denial*, Divesting himself of all carnal Respects he set himself to Encourage the Foundation of that *Church*, out of Respect unto the Service and Worship of our *Common Lord*. Now it has Pleased the Lord so to Order it, That many years after his Decease, that *Self-Denial* of His Holy Servant, has turned unto some Account, in the Opportunities which *That very Church* has given unto *His* Children, to Glorify the Lord Jesus Christ, in the Conduct of it: His Son-in-Law has been for more than *Thrice Ten* Years, and his Grandson for more than *Twice Seven* Years, the Ministers of the Gospel, in *That very Church*, accommodated with Happy Opportunities, *To Serve their Generation.*

Epitaphium.

JOHANNES COTTONUS,

Cujus Ultima Laus est,
Quod fuerit inter Nov-Anglos *Primus.*

THE

NORTONUS *Honoratus.*

THE LIFE OF Mr. JOHN NORTON.

§. 1. THERE was a Famous JOHN whose *Atchievements* are by our Lord *Emblazoned* in those Terms; *He was a Burning and a Shining Light.* In the *Tabernacle* of Old, erected by the Order and for the Worship, of God, there were those Two Things, A *Candlestick*, and an *Altar*; in the One a *Light*, that might never Go out, in the Other a *Fire*, that might never be Extinguish-ed; and yet such an Affinity between these, that there was a *Fire* in the *Light* of the One, and a *Light* in the *Fire* of the other. Such a Mixture of both *Faith* and *Love*, should be in Those, that

are employed about the Service of the *Tabernacle*: And though the *Tabernacle* erected for our Lord in this Wilderneſs, had many ſuch *Burning and Shining Lights*; yet among the *Chief* of them is to be Reckoned, that *JOHN* which we had in our Bleſſed NORTON.

§. 2. He was Born, the Sixth of *May* 1606. at *Starford* in *Hartfordſhire*; deſcended of Honourable Anceſtors. In his Early Childhood he diſcovered a Ripeneſs of Wit, which gave juſt Hopes of his proving *Extraordinary*: and under Mr. *Strange* in the School of *Bunningford*, he made ſuch a Proficiency, that he could betimes Write Good *Latin*, with a more than common Elegancie and Invention. At *Fourteen* years of Age, being ſent unto *Peter-houſe*, he ſtaid there, till after his taking of his *Firſt Degree*; where a *Romiſh* Emiſſary, taking a curious and exact Obſervation of his Notable Accompliſhments, uſed all the Methods he could think of, to have ſeduced him over unto the *Romiſh* Irreligion: but God intending him to be a *Pillar* in His own *Temple*, Mercifully prevented his Hearkening unto any Temptations to become a *Support* unto the Tower of *Babel*.

§. 3. In his *Youth*, he was Accuſtomed unto ſome *Youthful Vanities*; eſpecially unto *Card-Playing*; an Evil which he did firſt *Ponder* and *Reform* upon a Serious Admonition, which a *Servant* of his Father's gave unto him. When he came to Conſider that a *Lot*, is a *Solemn Appeal* unto the God

God of Heaven, and even by the Rudeſt Gentiles counted a *Sacred Thing*, he thought that *Playing* with it, was a Breach of the *Third Commandment* in the Laws of our God; It ſhould be uſed, he thought, rather *Prayerfully*, than *Sportfully*. He conſidered, that the *Papiſts* themſelves do not allow theſe *Games* in *Eccleſiaſtical Perſons*, and the *Fathers* do Reprove them with a Vehement Zeal in *all ſorts of Perſons*. He conſidered, that when the *Roman* Empire became a *Chriſtian*, ſevere *Edicts* were made againſt theſe *Games*, and that our Proteſtant *Reformers* have Branded them with an Infamous Character; Wherefore Inclining now to follow *Whatſoever Things are of a Good Report*; he would no longer meddle with *Games* that had ſo much of a *Scandal* in them.

§. 4. An Extreme Diſaſter befalling his Fathers Eſtate, he left the *Univerſity*; and became at once *Uſher* to the School, and *Curate* in the Church, at *Starford*: Where a *Lecture* being maintained by a Combination of ſeveral Godly and Able Miniſters, he, on that Occaſion, fell into Acquaintance with ſeveral of them; eſpecially Mr. *Jeremiah Dyke* of *Epping*, by whoſe Miniſtery the Holy Spirit of God, gave him a Diſcovery of his own Manifold Sinfulneſs and Wretchedneſs in an *Unregenerate State*, and Awakened him unto ſuch a *Self-Examination*, as Drove him to a *Sorrow* little ſhort of *Deſpair*: but after ſome time,

the ſame Holy Spirit, enabled him to Recei
the *Chriſt* and *Grace*, tendered in the *Promiſes*
the *Goſpel*, with an *Unſpeakable Conſolation*. Wher
upon he thought himſelf concerned in that A
vice of Heaven, *When thou art Converted, Strengt*
thy Brethren!

§. 5. Having before This, been well Stud
ed in the *Tongues* and *Arts*, he was the better f
ted for the Higher Studies of *Divinity*; where
he now wholly Addicted himſelf: And being
his own Happy Experience Acquainted wi
Faith, and *Repentance*, and *Holineſs*, he did fro
that Experience now make *Lively Sermons*
thoſe points unto his Hearers. He ſoon gr
Eminent in his Miniſtry; ſetting off the Tru
he Deliver'd, not only with ſuch *Ornaments*
Laconic and Well contrived Expreſſion, as ma
him worthy to be called, *The Maſter of Sentenc*
but alſo with ſuch *Experimental Paſſages* of Dev
tion, as made him Admired, for *A Preacher ſe*
ing out Acceptable Words.

§. 6. His Accompliſhments Render'd hi
as capable of *Preferments*, as moſt in his Age; b
Preferments were then ſo Clogg'd, with Troubl
ſome and Scrupleſome *Impoſitions*, that Mr. *Nort*
as well as other Conſcientious Young Miniſters,
Contemporaries, declined medling with the
His *Averſion*, and indeed *Antipathy*, to *Arminian*
and his Diſlike of the *Ceremonies*, particularly h

dered him from a Considerable Benefice, whereto his Unkle might have helped him. Dr. Sibs also, the Master of *Katharine Hall* in *Cambridge*, taken with his Abilities, did earnestly Sollicite him, to have Accepted of a *Fellowship* in that Colledge; but his Conscience being now Satisfied in the *Unlawfulness* of some Things then Required in Order thereunto, would not permit him to do it. Wherefore he contented himself with a more Private Life, as Chaplain in a Knights House at *High-Laver* in *Essex*, namely Sir *William Masham's*; there waiting, till God might furnish him with *Unexceptionable Opportunities*, for his more Publick Preaching of the Gospel. But generally, all those who had any Tast of his Ministry, had a very high Opinion of it; nor was there any man in that part of the Country more esteemed than *he* was, for all sorts of Excellencies; insomuch, that when he came away, an Ancient Minister said, *He Believed there was not more Grace and Holiness left in all* Essex, *than what* Mr. Norton, *had carried with him.*

§. 7. His Natural Temper had a Tincture of *Choler* in it; but as the Sowrest and Harshest *Fruits* become the most *Pleasant*, when tempered with a due Proportion of *Sweetness*, added thereunto, so the *Grace* of God *Sweetned* the Disposition of this Good Man, into a most Affable, Courteous, and Complaisant Behaviour, which render-

him exceeding *Amiable*. Indeed when the Apostle speaks of the *Spirit*, and *Soul* and *Body*, being *Sanctified*, some do by *Spirit* understand the Natural *Temper*, or *Humour*; and accordingly the *Spirit* of this *Quick* Man being *Sanctified*, he became a Man of an *Excellent Spirit*.

§. 8. Vast was the Treasure of *Learning* in this Reverend Man. He was not only a most Accurate *Grammarian*, which is abundantly manifested by his Printed Works in Diverse Languages, but an Universal *Scholar*: nevertheless, 'twas as a *School man* that he shew'd himself the most of a *Scholar*. He accounted that the Excellency of a *Scholar*, lay more in *Distinctness of Judgment* than in *Elegancy* of *Language*; and therefore though he had a neater Style than most other men, yet he was Desirous to furnish himself *ad pugnam*, rather than, *ad pompam*. Hence having intimately Acquainted himself with the *Subtleties* of *Scholastic Divinity*, he made all to Illustrate the *Doctrine of Christ and of Grace*, unto which he made all the Spoils of the *Schools* gloriously Subservient. He was a most Elegant Preacher, and the True Follower of Dr. *Sibs*!

§. 9. But let his *Excellencies* have been what they will, there was in those Dayes a *Set of Men* Resolved that the Church of God should Lose the Benefit of all those Excellencies, except those

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Perſon which had them, could comply with certain Uninſtituted *Rites* in the Worſhip of God; which *Our Mr. Norton* could not; and it was *That* which made him *Ours*. *This* Drove him to the Remote Regions of *America*, where he *hoped*, as well he *might*, that there would never be done ſo *Unreaſonable* a Thing, as to obſtruct that *Evangelical Worſhip* of our Lord Jeſus Chriſt, for the ſake *whereof*, thoſe Regions have been added unto the *Engliſh Dominions*. Wherefore in the year 1634. Having Married a Gentlewoman both of Good Eſtate, and of Good Eſteem, he took Shipping for *New-England*; accompanied in the ſame Ship with the Famous Mr. *Thomas Shepard*.

§. 10. In the Road betwixt *Harwich* and *Yarmouth*, he very narrowly eſcaped a Terrible Shipwrack: for by the Venemency of a Storm, all their Anchors gave way, ſo that they were Driven within a Cables Length of the *Sands*; but yet the *Anchor* of their *Hope* in God, held faſt unto the *Laſt*. Mr. *Shepard* having taken the *Mariners* above Decks, Mr. *Norton* took the *Paſſengers* between Decks, and each of them with their Company, applyed themſelves unto Fervent Prayer, whereto the Almighty God gave a preſent Anſwer in their Wonderful Deliverance. After this Tempeſt, which Diſappointed their Voyage to *New England* for that Seaſon, Mr.

Norton Returned unto his Friends in *Essex*; where Mr. *Dyke* welcomed him, as One come from the Dead, professing to him, *That he would have given many Pounds for such a Tryal of his Faith, as this his Friend had newly met withal.*

§. 11. The next year Mr. *Norton* Renewed his Voyage to *New-England*; but intervening Accidents made it very late in the year, before he could begin the Voyage: and so, coming upon the *American* Coast in the Month of *October*, they encountred with Another very Terrible Storm, which lasted Eight and fourty Hours with Great Extremity, and had broken the Vessel to pieces, if it had not had a Strength more than Ordinary. One Wave remarkably washed some of the *Sea-men* overboard on one side and then threw them in again on 'tother; and so Vehement was the Storm, that they were forced at Length to undergird the Ship with the *Cable*, that they might keep her sides together. But within Ten Dayes after this, they were brought safe into *Plymouth* Harbour.

§. 12. There had been some Overtures between him, and Mr. *Winslow*, the Agent of *Plymouth* now on board with him, about his Accepting of a Settlement in that Plantation; and the People of *Plymouth* now Courteously and Earnestly Invited him accordingly to continue with them.

Never

Nevertheless the State of Things in the *Massachusets* Colony, was more agreeable unto him; and the Church of *Ipswich* made their speedy Applications unto him, to take the Pastoral charge of *them*. This Occasioned his Deliberation, with his Friends in the *Bay*, What Course to Steer.

§. 13. While he Sojourned in his Unsettled State at *Boston*, he came into Acquaintance with the *Ministers* thereabouts, who entertained him with a very high Opinion of him; especially Mr. *Mather* of *Dorchester*, who though of longer standing than *he*, yet consulted him as an *Oracle*, in matters of greatest Consequence unto him; and found him so Accomplished and Experienced a Person, that he mentained a most Valuable *Friendship* with him to the Last. Yea, though he were yet a Young man, and short of *Thirty*, when he first came into the Country, yet the *Magistrates* of the Colony soon became so sensible of his Abilities, as to make use of him in some of their most arduous Affairs. And there happened several Occasions to try the *Scholastic* Emmencies, whereto he was Arrived; One of which was, when there was in these parts a *French Friar*, who found in Mr. *Norton*, a Protestant, equal to his own *School-men*, and well Acquainted with them all. Indeed there was in him the Union of *two Excellencies*, which do not always meet. It was the Character of *Hortensius*, that he was

Weak

Weak in *Writing*, and yet able to *Speak*; It was the Character of *Abericus*, that he was Weak in *Speach*, and yet Able in *Writing*; but our *Norton* was in both of these a very *Able* Person.

§. 14. It was the Church of *Ipswich*, that our Lord gave so Rich a Thing, as His Eminent Servant *Norton*: but besides the constant Labours of this Holy and Fruitful Man in that *Particular Church*, he there did several great Services of a more Extensive Influence to the *whole Church* of God; whereof One was *This*. *Guilielmus Apollonii*, at the Direction of the Divines in *Zealand*, in the year 1644. Sent over to *New-England* a Number of Questions, relating to our Way of *Church-Government*; whereto the Ministers of *New-England* unanimously imposed upon Mr. *Norton* the Task of Drawing up an Answer; which he finished in the year 1645. And it was, I suppose, the first *Latin Book* that ever was Written in this Country. What satisfaction it gave, may be gathered, not only from the Attestations of Dr. *Goodwyn*, Mr. *Nye*, Mr. *Sympson*, thereunto, but also from the Expressions of Dr. *Hornbeck*, who frequently magnifies the *Reason*, and the *Candour* of our *New-English* Divine, even in those Points, wherein he dos himself Dissent from him. Nor is it amiss to add the Words, in Dr. *Fullers* Church-History, hereupon; which are, *Of all the Authors I have perused concerning these*

these Opinions, none to me was more Informative than Mr. John Norton, *One of no less Learning than Modesty, in his Answer to* Apollonius, *Pastor in the Church of* Middleburgh.

§. 15. It will do no Hurt, for me to Repeat one Passage on this Occasion, which to *me* seemed worthy of some Remark. While Mr. *Norton* was Deeply engaged in Writing his Latin Account of our *Church-Discipline*, some of his more Accurate and Judicious Hearers, Imagined that his *Publick Sermons* wanted a little of that Exactness, which did use to attend them; Whereof one said something to that Mr. *Whiting*, whom I may well call the *Angel* in the Church of *Lyn*. Mr. *Whiting* hereupon in a very Respectful and Obliging manner, spoke to Mr. *Norton*, saying, *Sir, There are some of your People, who think that the Services wherein you are engaged for all the Churches, Do something take off the Edge of the Ministry, wherewith you should Serve your own particular Church: I would entreat you, Sir, to consider this matter; for our Greatest Work is to Preach the Gospel unto that Flock, whereof we are Overseers.* Our Great and Good man took the *Excellent Oyl* of this Intimation, with the *Kindness* which became such a Man, and made it Serviceable unto his Holy *Studies*.

§. 16. Another considerable Service, which then called for the Studies of this Excellent man,

was

was the Advising, Modelling, and Recommending the *Platform of Church Discipline*, Agreed by a *Synod* at *Cambridge* in the year 1647. Into that *Platform* he would fain have had Inserted, certain *Propositions* concerning the *Watch*, which our Churches are to have over the *Children* Born in them; which *Propositions* were certainly, *The First Principles of New-England*: only the fierce Oppositions of One eminent Person, caused him that was of a *Peaceable Temper*, to forbear urging them any further; by which means, when those very *Propositions* came to be Advanced and Embraced in Another *Synod*, more than twice Seven years after, many People did Ignorantly count them *Novelties*. Moreover, when the *Synod* first Assembled, it was a thing of some unhappy Consequence, that the Church of *Boston* would not send any *Messengers* unto it: but Mr. *Norton* Preaching the next Lecture there, wherein he Handled the *Nature* of *Councils*, and the *Power* of Civil *Magistrates* to call such Assemblies, and the *Duty* of the Churches in Regarding their *Advice*, the Church of *Boston* were therewithal so satisfied, as to Testify their Communion with the Rest of the Churches, by sending three Messengers to accompany their Elders now in the *Synod*. And when the Result of the *Synod*, came to try it's Acceptance in the Churches; he did his part, especially in *his own*, with a Prudent and Pious Diligence, to obtain *it*; which was happily Accomplished.

§. 17. There was yet one Comprehensive Service more, which this Learned man here did for the Church of God: and that was this. A Gentleman of *New-England*, had Written a Book, Entituled, *The Meritorious Price of Mans Redemption*, Wherein he pretends to prove, *That Christ Suffered not for us those unutterable Torments of Gods Wrath, which are commonly called* Hell-Torments, *to Redeem our Souls from them; and that Christ bore not our Sins by Gods* Imputation, *and, therefore, also did not bear the Curse of the Law for them.* The *General Court* of the Colony, concerned that the Glorious Truths of the Gospel might be Rescued from the Confusions, whereinto the *Essay* of this Gentleman had thrown them, and afraid left the Church of God abroad should Suspect that *New-England* allow'd of such *Exorbitant Aberrations*, appointed Mr. *Norton* to Draw up an Answer to that *Erroneous Treatise*. This Work he performed with a most Elaborate and Judicious Pen; in a Book afterwards Published, under the Title of, *A Discussion of that Great Point in Divinity*, The Sufferings of Christ; *And the Questions about His Active and Passive Righteousness, and the Imputation thereof.* In that Book the true Principles of the Gospel, are Stated with so much *Demonstration*, as is indeed unanswerable. The Great Assertion therein Explained and Maintained is, (according to the Express Words of the Reverend

verend Author) 'That the Lord Jesus Christ 'as *God-Man*, and *Mediatour*, according to the 'Will of the Father, and His own Voluntary 'Consent, fully Obeyed the *Law*, *Doing* the '*Command* in a Way of *Works*, and *Suffering* the '*Essential Punishment* of the Curse, in a Way of 'Obedient Satisfaction unto Divine Justice, there-'by Exactly fulfilling the *First-Covenant*: Which '*Active* and *Passive* Obedience of His, together 'with His *Original Righteousness*, as a **Surety**, 'God, of His Rich *Grace*, actually Imputeth unto 'Believers, whom, upon the *Receipt* thereof, by 'the *Grace of Faith*, He Declareth and Accepteth, 'as *Perfectly Righteous*, and acknowledgeth them 'to have a *Right* unto *Eternal Life*.

And in every Clause of this Position, the Author Expressed, not his own Sense alone, but the Sense of all the Churches in the Country: In testimony whereof, there was Published at the End of the Book, an Instrument Signed by Five considerable Names, *Cotton*, *Wilson*, *Mather*, *Symmes*, and *Tompson*, who in the Name of others, declare, '*As they Believe, they do also Profess*, That the '*Obedience* of Christ to the whole Law, which is 'the Law of Righteousness, is the **Matter** of 'our *Justification*; and the *Imputation* of our Sins 'to Christ (and thereupon His *Suffering* the '*Sense of the Wrath of God* upon Him, for our Sin) 'and the *Imputation* of His Obedience and Suffer-'ings to us, are the **Formal Cause** of our

'Justifi-

Justification; and that they who Deny this, do now Take away both of these, both *Matter* and *Form* of our *Justification*, and take away also our *Justification*, which is the *Life* of our Souls and of our Religion, and therefore called, *The Justification of Life*.

This being the Primitive Doctrine of JUSTIFICATION, among the Churches of *New-England*; the Things that were judged Opposite hereunto, in the Renowned RICHARD BAXTERS *Aphorisms of Justification*, did then give a Great and Just Offence unto the Faithful in this Country; albeit, the other more Practical and Savoury Books of that *Holy Man*, were highly Valued, in these *American* Regions; and not a few have here Blessed God for him, and for his Labours. And as in those *Elder* Dayes of *New-England*, the esteem, which our Church had for that Eminent Man, did not hinder them, from Rejecting that *New Covenant of Works*, with which they thought he Confounded that most Important Article, upon the Notions whereof the Church either *Stands* or *Falls*; thus, it is *a Grief of Mind* unto our Churches at this Day, to find that Great and Good Man, in some of his *Last Works*, under the Blinding Heat of his Indignation against some which *we* also account, *Unjustifiable*, yea, *Dangerous*, Opinions and Expressions of Dr. *Crisp*, Reproaching some of the most undoubted Points of our *Common Faith*. We Read him unaccountably

ably Enumerating among, *Errors*, which he says have *Corrupted Christianity*, and *Subverted the Gospel*, such things as these;

'*They Feign*, That God made a Covenant with '*Adam*, that if he stood, God would continue 'him, and his Posterity; and if he fell, God would 'take it, as if all his Posterity, then Personally 'Sinned in him.---*Feigning* God, to make *Adam* not only the Natural Father and Root of 'Mankind, but also Arbitrarily, *a Constituted Representer* of all the Persons that should Spring 'from him. Whence they infer, that Christ was 'by Gods Imposition, and his own Sponsion, made 'the *Legal Representative* Person of every one of 'the Elect, taken singularly: So that, what He did 'for them, God Reputeth them to have done by 'Him. Hereby they *Falsely* make the Person of 'the Mediator, to be the *Legal Person* of the 'Sinner.

'They *Forge* a Law, that God never made 'that saith, *Thou or thy Surety, shalt obey Perfectly 'or Dy.*

'They *Feign* God to have made an *Eternal 'Covenant* with His Son.

'They *Feign* Christ to have made such an Ex'change with the Elect, as that having taken 'their Sins, He hath given them all *His Righteous'ness*; not only the *Fruit of it*, but the *Thing 'in it self.*

'They say, That by the Imputation of Christ's

'Right-

'Righteousneſs, *Habitual* and *Actual*, We are 'Judged *Perfectly Juſt*.

'They Talk of *Juſtification* in meer Ignorant 'Confuſion; ---They ſay, That to *Juſtify*, is not 'to *make Righteous*, but to *Judge Righteous*.

'They *Err Groſsly*, ſaying, that by [*Faith imputed for Righteouſneſs*] and [*our being Juſtified by Faith*] is not meant, the *Act*, or *Habit* of *Faith*, 'but the *Object*, Chriſts *Righteouſneſs*: Not ſtick-'ing thereby to turn ſuch Texts into worſe than '*Non-ſenſe*.

Theſe Things, which our Churches with amazement, behold Mr. *Baxter* thus calling *Fictions*, *Falſehoods*, *Forgeries*, *Ignorant Confuſions*, and *Groſs Errors*, Were Defended by Mr. *Norton*, as the *Faith once Delivered unto the Saints*: Nor do our Churches at this Day conſider them, as any other than, *Glorious Truths of the Goſpel*; which, as they were maintained by Mr. *Norton*, So, two Divines which were the Scholars of Mr. *Norton*, Well-known in both *Englands*, *Nathanael* and *Increaſe Mather*, (*Fratrum Dulce Par*;) and a Third, a Worthy Miniſter of the Goſpel, Mr. *Samuel Willard*, now Living in the ſame Houſe from whence Mr. *Norton* went, unto *that not made with Hands*, have in their Printed Labours moſt accurately Expreſſed them, and Confirmed them. Hence, although, as on the One ſide, I have this Paſſage of Mr. *Baxters*, in a Letter from him, Written but a few Months before he Dyed, *I am*

as *Zealous a Lover of the* New-England *Churches, as any Man, according to* Mr. Nortons, *and the Synods, Model*; So, on the other side, the Memory of Mr. *Baxter* is on many accounts, *Zealously Loved* among the Churches of *New England*, yet Epousing the Principles, for their Establishment wherein, Mr. *Norton* had appeared: Nevertheless, inasmuch as Mr. *Baxter*, just before his Entrance into his *Everlasting Rest*, requested of my Parent then in *London*, *Sir, If you know of any Errors in any of my Writings, I Pray you to Confute them after I am Dead!* I thought it not amiss, to Regard so far the *Gospel-Truths* of *Justification* at this Day *Labouring*, as to take Occasion from the Mention of Mr. *Nortons* Book, to say, That in that *One Book* of his, There is a *Confutation* of Mr. *Baxter*, who seems to Oppose those things, which, the Churches of *New England* judge cannot be Decayed without *Corrupting of Christianity*, and *Subverting of the Gospel*. But waving any further mention of the *Book*, I cannot leave unmentioned a Couple of Passages in the *Preface* of it, which is *Dedicatory* to the General Court of the *Massachuset Colony*. One is this; *I appeal to any Competently Judicious and Sober-minded man, if the Denial of* Rule *in the* Presbytery, *of a* Decisive Voice *in the* Synod, *and of the Power of the* Magistrate *in matters of Religion, do not in this Point Translate the* Papal Power *unto the* Brotherhood *of every Congregation*. Another is this; *You have been under*

the First of Magistrates, *which have approved and practised the* Congregational Way; *no small Favour from God, nor Honour to your selves, with the Generation to come; when that shall appear to be,* The Way of Christ.

§. 18. But we say nothing of *Norton*, if we dont speak of *An Orthodox Evangelist*. Being himself, *Such an One*, he Digested the Subtilties of the *School-men* into Solid and Wholesome *Christianity*, which he Published in a Treatise Entituled, The *Orthodox Evangelist*; wherein he handles the Abstruse Points of the *Existence*, and *Subsistence*, and *Efficience* of God, and the *Person* of Christ, and the *Methods* of the *Spirit* in Uniting us to Him; and the Doctrine of *Justification*, with the *Future* and *Happy* State of the *Saints*; all in such a manner, that Mr. *Cotton* saw cause to say in his Preface to this Treatise, *Clusters of Ripe Grapes passing under the Press, are fit to be Transported unto All Nations; thus, such Gifts and Labours passing under the Press, may be fitly Communicated to All Churches. The Physicians do speak, there are* Pillulæ sine Quibus, *that is,* Sine Quibus esse Nolo: *So there are* Libelli sine Quibus, *Some Books,* Sine Quibus esse Nolo; *and this is one of them.* This Book he Dedicated unto his own Church in *Ipswich*; and in the Close of his Dedication, I cannot forget this Emphatical Passage, YOU *are* Our *Glory and Joy: forget not the Emphasis in the*

Word, Our: *Ministers, compared with other Christians have little to Joy in, in this World: It is not with the Ministers of the Present, as with the Ministers of late Times; nor with the Exiles, as with the Rest; nor with your Exiles as with some others; Let this* Our, *or, if you please* Your *Condition, for therein you have been both Partakers with us, and Supporters of us, be your Provocation.* Thus and more than thus, useful was this *Bradwardin* of *New-England*, while *Ipswich* had him.

§. 19. When COTTON, that *Man of God*, Lay *Sick, of the Sickness whereof he Dyed*, his Church desired that he would Nominate, and Recommend a fit Person to succeed him; and he Advised them to Apply themselves unto Mr. *Norton*, hoping that the Church of *Ipswich* being Accommodated with such another Eminent Person as Mr. *Rogers*, would, out of Respect unto the General Good of all the People of God throughout the Land, so far *Deny* themselves, as to *Dismiss* him from themselves. That which gave Encouragment unto this Business, was not a *Dream* of Mr. *Cottons*; though it was, indeed, a Strange Thing, that Mr. *Cotton* in his Illness, being Solicitous what Counsel to give unto his Church, he *Dreamt*, that he saw Mr. *Norton* Riding unto *Boston*, to Succeed him, upon a *White Horse*, in Circumstances, that were exactly afterwards Accomplished: but it was a Design which Mr. *Norton* had

had of Returning for *England*; A Design which he had so laid before his People, as to obtain their Grant, that if upon staying a *Twelve Month Longer* among them, there did Occur no Occasion for him, to alter his purposes, they would not Oppose his Going. Now, when the Agents of the Church at *Boston*, made this Motion to the Church of *Ipswich*, there was much Debate about it; Wherein at Length an Honest Brother made this Proposal, *Brethren, A Case in some things like to This, was once that Way determined*, We will call the Damsel, and Enquire at her Mouth; *Wherefore I propose, that our Teacher himself be Enquired of, whether he be Inclined to Go?* They then put that Question to Mr. *Norton* himself, who being Troubled at the Offer of the Question unto *him*, answered, *That, if they Judged such Reasons as caused his Removal from* Europe *into* America, *now call'd for his Removal from* Ipswich *to* Boston, *he should Resign himself; but he could not be Active.* However, at Length, they consented, that he should for the present, go sojourn at *Boston*, to Try, and see how far the *Will of God* about this matter, might be afterwards Discovered; but after Mr. *Norton* was gone, many of the People fell into a very unreasonable Indisposition towards Mr. *Rogers*, as if he had not been *Active* enough, although he had, indeed, been as Active, as he well could be, to Retain his *Collegue* among them. The Melancholy Temper of Mr. *Rogers* felt so

Deep an Impreſſion from theſe *Paroxyſms*, and *Murmurings*, of the People, that it is Thought, his End was thereby Haſtned; but the Church, upon the Death of Mr. *Rogers*, Renewing their Demands of Mr. *Norton's* Return, a *Council* was upon that Occaſion called; which *Council* adviſed *Ipſwich* to Grant Mr. *Norton* a fair Diſmiſſion unto the Service of *Boſton*, and in *Boſton*, of All *New-England*. However Diverſe Leſſer *Councils*, that were Succeſſively called on this Occaſion, could not comfortably procure this *Diſmiſſion*, till at laſt the Governour and Magiſtrates of the Colony called a *Council* for this End; in their *Order* for which, they Intimate their Concern, Leſt, while the *two Churches* were contending, which of them ſhould enjoy Mr. *Norton*, they ſhould *both* of them, and the whole Country with them, Loſe that Reverend Perſon, by his Proſecuting his Inclination to Remove into *England*. Hereupon ſuch a *Diſmiſſion* could not be Denyed; but now *Boſton* Joyfully Receiving Mr. *Norton*, *Ipſwich* applyed themſelves unto Mr. *Cobbet*, who afterwards continued a Rich Bleſſing among them. And Mr. *Norton* did, indeed, the part of a Surviving *Brother* for Mr. *Cotton*, in Raiſing up, or, at leaſt, Keeping up, the *Name* of that Great Man, by Publiſhing a moſt Elegant Account of his *Life*, part whereof was afterward Tranſcribed by *Sam. Clark*, into his Collections

§. 20. Mr. *Norton* being now Transplanted into that Garden, which our Lord had in *Boston*, did there bring forth much of that *Fruit*, whereby the *Heavenly Father was Glorified*. There he Preached, he Wrote, he Pray'd, and maintained without any *Prelatical Episcopacy*, a Care of all the *Churches*. And *New England*, being a Country whose Interests were most Remarkably and Generally Enwrapped in its *Ecclesiastical* Circumstances, there were many Good Offices, which Mr. *Norton* did for the Peace of the whole Country, by his Wise *Counsels* upon many Occasions, given to its *Counsellours*. In Truth, if he had never done any thing, but that one thing of preventing by his Wise Interposition, the Acts of *Hostility*, which were like to pass between *Our People*, and the *Dutch* at *Manhattans*, *That*, alone were well worth his coming into the *Station*, which he now had at *Boston*. But the Service which now most Signalized him was, his Agency at *Whitehal*; for, it being found necessary to Address the *Restored King*; the Worshipful *Simon Bradstreet* Esq. and this Reverend Mr. *John Norton*, were sent over as *Agents*, from the Colony, with an Address unto His Majesty; wherein there were among others, the following Passages.

'We Supplicate Your Majesty, for Your Gracious Protecton of us, in the Continuance both

of our Civil, and of our Religious *Liberties*; according to the *Grantees* known End of Sueing for the *Patent*; conferr'd upon this Plantation by Your Royal Father. *Our Liberty to Walk in the Faith of the Gospel, with all Good Conscience, according to the Order of the Gospel*, was the Cause of our Transporting our selves, with our Wives, our Little Ones, and our Substance, from that Pleasant Land, over the *Atlantic Ocean*, into the Vast Wilderness; choosing rather the Pure *Scripture Worship*, with a *Good Conscience*, in this Remote Wilderness, than the Pleasures of *England*, with Submission to the Impositions of the, then so Disposed, and so far prevailing *Hierarchy*, which we could not Do without an *Evil Conscience*.-------- We are not *Seditious* as to the Intereſts of *Cesar*, nor *Schismatical* as to the Matters of *Religion*. We Distinguish between *Churches*, and their *Impurities*.---We could not Live without the *Publick Worship* of God, nor be permitted the *Publick Worship* without such a *Yoke* of *Subscription* and *Conformity*, as we could not Consent unto without Sin. That we might, therefore, enjoy *Divine Worship*, free from *Humane Mixtures*, without Offence to God, Man, and our own Consciences, We, with *Leave*, but not without *Tears*, departed from our Country, Kindred and Fathers Houses, into this *Patmos*.------

It was in *February* 1661,2. that they Began their Voyage,

Voyage, and it was in *September* following, that they Returned; Mr. *Nortons* place, being the mean time ſupplyed by the Neighbouring Miniſters, taking of their Turns. And by *their Hands* the Country Receſved the *Kings Letters*, wherein he ſignified, that the Expreſſions of their Loyalty and Affection to Him, were very Acceptable, and that confirming to them their *Priviledges*, He would Cheriſh them with all manner of Encouragement, and Protection.

§. 21. Such has been the *Jealous* Diſpoſition of our *New-Englanders* about their Dearly-bought *Priviledges*, and ſuch alſo has been the *Various* Underſtanding of the People about the Extent of thoſe Priviledges, that of all the *Agents*, which they have ſent over unto the Court of *England*, for now Forty years together, I know not any *One*, who did not at his Return, meet with ſome very froward Entertainments among his Country-men: and there may be the *Wiſdom* of the Holy and Righteous God, as well as the *Malice* of the Evil One, acknowledged, in the Ordering of ſuch *Temptations*. Of theſe *Temptations*, a Conſiderable ſhare fell to Mr. *Norton*; Concerning whom there were many, who would not ſtick to ſay, that *he had laid the Foundation of Ruine to all our Liberties*; and his Melancholly Mind Imagined, that his Beſt Friends began, therefore, to *Look awry* upon him.

§. 22.

§. 22. In the Spring before his Going for *England*, he Preached an Excellent Sermon unto the Representatives of the whole Colony, Assembled at the Court of *Election*, wherein, I take particular Notice of this Passage, Moses *was the Meekest Man on Earth, yet it went ill with* Moses, *'tis said, for* THEIR SAKES. *How long did* Moses *live at* Meribah? *Sure I am; it kill'd him in a Short Time; a man of as Good a Temper as could be expected from a meer Man: I tell you, it will not only Kill the People, but it will Quickly, Kill* Moses *too!* And in the Spring after his Return from *England*, he found his own Observation in himself too much Exemplified. It was commonly Judged, That the *Smothered Griefs* of his Mind, upon the *Unkind Resentments*, which he thought many People had of his Faithful and Sincere Endeavours to Serve them, did, more than a Little, Hasten his End; an End, whereat JOHN NORTON went, according to the Anagram of his Name *INTO HONNOR*. But he had the Privilege to enter into *Immortality*, without such a Formal and Feeling Death, as the most of *Mortals* Encounter with; for though in the *Forenoon* of *April* 5. 1663. it was his Design to have Preached in the *Afternoon*, he was that *Afternoon* taken with a sudden *Lipothymie*, which presently and easily carried him away to those Glories, wherein the *Weary are at Rest*; but it was a *Dark Night*, which

which the Inhabitants of *Boston* had upon the Noise of his Death: Every Corner of the Town was filled with Lamentations, which left a Character upon that *Night*, unto this *Day*, not forgotten! His Dearest Neighbour, Mr. *Richard Mather*, wept over him, at his Funeral, which was on the next *Lecture Day*, a Sermon most Agreeable to the Occasion; And the Son of his Fellow-Traveller, Mr. *Thomas Shepard*, was One of the Many, who bestowed their *Elegies* upon him; using *This*, among his other Strokes.

The Schoolmens *Doctors*, whom soe're they call,
Subtil, *Seraphick*, or *Angelical*:
Dull Souls! Their Tapers burnt exceeding Dim;
They might to *School* again, To Learn of Him.
Lombard must out of Date; We now Profess
Norton, the *Master of the Sentences*;
Scotus, a *Dunce* to Him; should we compare
Aquinas, here, None to be Named are.
Of a more *Heavenly* Strain, his Notions were,
More pure, Sublime, Scholastical, and clear.
More like th' Apostles *Paul* and *John*. I wish
Was this our *Orthodox Evangelist*.

Which Lines accompanied with Mr. *Wilson's* Anagrammatising of *JOHANNES NORTONUS* into *Nonne is Honoratus?* Will Give him his Deserved Character.

§. 23. He that ſhall Read the Tragical Romances, written by that Braſen-fac'd Lyar *Bolſecus*, concerning the Deaths of ſuch men as *Calvin* and *Beza*, or ſuch monſtrous Writings as thoſe of *Tympius*, *Cochleus*, *Genebard*, and ſome others, who would bear the World in hand, that *Luther* and *Oecolampadius* Learn'd the Proteſtant Religion, of the *Devil*, and were at laſt, kill'd by him; and that *Bucer* had his Guts Pull'd out and caſt about by the *Devil*; will not Wonder if I tell him, that after the Death of Mr. *Norton*, the *Quakers* Publiſhed a *Libel*, by them called, *A Repreſentation to King and Parliament*; wherein, pretending to Report ſome *Remarkable Judgments upon their Perſecutors*, they Inſert this Paſſage, 'John Norton Chief Prieſt, in *Boſton*, by the 'Immediate Power of the Lord, was Smitten, 'and as he was Sinking down by the Fire-ſide, 'being under Juſt Judgment, he confeſſed, the 'Hand of the Lord was upon him, and ſo he 'Dy'd.——Which they mention, as a *Judgment* upon a *Perſecutor*. Whereas, the Death of this *Good man*, was Attended with no Circumſtances, but what unto a *Good man* might be *Eligible* and *Comfortable*, and Circumſtanced far otherwiſe, than it was by thoſe Revilers *Repreſented*. But it was neceſſary for that Enchanted People, thus to Revenge themſelves upon one, who amongſt his others Services to the Church of God, already

mentioned,

mentioned, had, at the Desire of the *General Court*, Written a Book, Entituled, *The Heart of* New-England *Rent, at the Blasphemies of the Present Generation*; *Or, a Brief Tractate concerning the Doctrine of the* Quakers: Which *Doctrine* was in this *Tractate*, solidly Confuted. And perhaps, it had been better if *This* had been *All* the *Confutation*: Which I add, Because I will not, I cannot make my self a Vindicator of all the *Severities*, with which the Zeal of some Eminent men hath sometimes *Enraged*, and *Increased*, rather than *Reclaimed*, those Miserable *Hereticks*: but wish that the *Quakers* may be treated, as Q. *Elizabeth* directed the Lord President of the North to treat the *Papists*; when She advised him to Convince them with *Argument*, rather then Suppress them with *Violence*; to that purpose using the Words of the Prophet, *Nolo Mortem Peccatoris.*

§. 24. Not Long after his Death, his Friends Published *Three Sermons* of his, which for the Circumstances of them, could have been Entituled, *These were the Last Words of that Servant of the Lord.* The First of the Sermons, was the *Last Sermon*, which he Preach'd at the Court of *Election* at *Boston*. It is on Jer. 10. 17. Entituled, *Sion the Out-cast Healed of her Wounds*: and there are Two or Three Passages in it, which I cannot but Recommend unto the Peculiar Consideration of the Present Generation.

"To

"To Differ from our Orthodox, Pious, and Learned Brethren; is such an Affliction to a Christian and an Ingenuous Spirit, as nothing but Love to the Truth could Arm a Man of Peace against. Our Profession being in a way Differing from these and those, it concerns us, that our Walking be very Cautelous, and that it be without Giving any Just Offence.

Again, *In matters of* State *and* Church, *Let it be shewn that we are His Disciples, who said,* Give unto *Cesar* the Things that are *Cesars*, and Give unto God the Things that are Gods: *and in matters of* Religion, *Let it be Known, That we are for* Reformation *and not for* Separation.

Once more, *I may say thus much (and pardon my Speech)* A more Yielding Ministry unto the People, than ours, I believe is not in the World. *I beseech you, Let not* Cesar *be Killed in the* Senate, *after he hath Conquered in the* Field. *Let us Acknowledge the Order of the* Eldership, *in our Churches, in their Way; and the Order of* Councils *in their Way, duely backed and encouraged: without which Experience will Witness that these Churches cannot long consist.*

The Second of the Sermons, was the *Last Sermon*, which he Preached on the *Lords Day*. It is on Joh. 14.3. Entituled, *The Believers Consolation in the Remembrance of his Heavenly Mansion prepared for him by Christ.*

The Third of the Sermons was the *Last Sermon*, which

which he Preach'd on his *Lecture*. It is on Heb. 8. 5. Entituled, *The Evangelical Worshipper, Subjected to the Prescription, and Sovereignty of Scripture Pattern.*

§. 25. The Three Sermons, thus Published, as the *Last*, or the *Dropt Mantle* of this *Elias*, are Accompanied with the Translation of a Letter, which was composed in Latin, by Mr. *Norton*, and Subscribed by more than Forty of the Ministers, on this Occasion. The Famous John Dury, having from the year 1635. been most Indefatigably Labouring for a *Pacification*, between the Reformed Churches in *Europe*, communicated his Design to the Ministers of *New-England*, requesting their Concurrence and Countenance unto his Generous Undertaking. In Answer to *Him*, this Letter was Written; and there are One or Two Passages, which I choose to Transcribe from it, because, as well the *Spirit* of our *Norton*, as the *Story* of our *Country*, is therein Indigitated.

Redeunt in Memoriam, et redeunt quidem non sine Sanctiori Sympathia, Beatæ Illæ Animæ, Melanchthonis & Parei ΝΥΝ ΕΝ ΑΓΙΟΙΣ, *hic inter* Reformatos, *ille inter* Evangelicos, *Vir Consummatissimi. Quorum Alter* Haganoam *iter faciens, &c. Ingemuit.*

Viximus in *Synodis*, et jam moriemur in illis.

Alter

Alter Vero, Super Eristica Eucharistica Medi-
tundus, in hæc Verba Erupit, Defessus sum Di-
putando. *Nimirum, Illis Judicibus,* Orandum
tius quam---Disputandum ; Vivendum *non* Li-
gandum. *Forsitan et* Consilia Pacis, *quæ Stim-*
lanti recenti Ira hactenus, minus grata fuere, utri-
que partis Theologi *Rixis diuturnioribus aliquan-*
fessi et Subacti; æquis animis Suscipere, non moles-
ferent: Mare pacificam Aquis Meribanis, *Long*
Rerum usu Edocti, anteferentes.

'We may here call to Mind, and not without
'some Sacred Sympathy, Those Blessed Souls
'*Melanchthon* and *Pareus*, now among the Blessed.
'The One no less Famous among the *Reformed*
'than the Other among the *Evangelicks*. Of
'these, The One Going towards *Haganoa*, with
'Sighs uttered these Words,

In Synods hitherto we Lived have,
And now in Them, Return unto the Grave.

'The Other Seriously Meditating on the Con-
'troversy of the *Eucharist*, brake forth into these
'Words ; *I am weary with Disputing.* Thus, if
'*these*, might be Judges, we ought rather to *Pray*
'than *Dispute*, and Study how to *Live*, rather
'than *Contend*. And perhaps the Divines of either
'Part, after they have been wearyed and Broke, in
'their

'their Spirits with Dayly and Continual Con-
'tentions, will more readily Accept of the
'*Counsels of Peace*, which hitherto have been
'less Acceptable, while the sense of *Anger*
'has been Spurring of them: After they have
'been taught by long use, they may prefer
'the Waters of the *Pacific Sea*, before those
'of *Meribah*.

Gratias agimus Domino Dureo, *cui* Josephi *Longe terra marique à fratribus Dissiti, meminisse Cordi fuit: Qui nos Misellos, in* Cilicio, Cilicio *autem ipsi confidimus Evangelico, Militantes, tam Auspicato Nuncio invisere dignatus est: Qui* Novam Angliam, *quasi particulam aliquam Fimbriæ Vestimenti* Aaronici, *unguento prædiviti delibutam, in Album* Syncretismi, *Longe celeberrimi, adscribere, non adspernatur: Qui porro Litteris ad* Syncretismum *hortatoriis, subinde nobis Ansam præbuit Testimonium hoc, quale quale, perhibendi Communionis nostræ fraternæ, cum universa Cohorte* Protestantium, *fidem Jesu Christi profitentium. Ingenue enim fatemur, tranquilla tum quum erant Omnia, nec Signa Minantia signis ad huc nobis conspiciebantur; quippe quibus,* Episcopis, *illa Tempestate Rerum Dominis, publico Ministerio Defungi, nedum Sacris frui, sine* Subscriptione & Conformitate, (*ut loqui solent*) *atque adeo Humanarum Adinventionum, in Divinis, Commixtione, non Liceret, et satius visum est, vel in Longin-*

 quis,

quas, et Incultas Terrarum Oras, Cultus pariorum Ergo concessisse, quam Oneri Hierarchico, *cum Rerum Omnium Affluentia, Conscientiæ autem Dispendio, succubuisse. At patriam fugiendo, nos* Ecclesiarum Evangelicarum *Communioni Nuncium misisse, hoc vero est quod fidenter & Sancte pernegamus.*

'We give thanks to Mr. *Dury*, into whose 'heart it came to Remember, *Joseph Separate from his Brethren* at so great a Distance both 'by Sea and Land: and who hath vouchsafed 'with so comfortable a Message to visit us, 'poor People, cloathed in *Sackcloth*, for our 'Warfare; yet, as we trust, the *Sackcloth* of 'the Gospel: who hath not refused to put '*New-England* as part of the skirt of *Aarons* '*Garment*, upon which hath Descended some 'of the *Precious Oyl*, into the Catalogue of 'the so much famed *Agreement*: And who 'hath by his Letter exhorting to such Agree'ment given us an Occasion to bring in this 'Testimony, such as it is, for our *Brotherly* '*Communion* with the whole Company of '*Protestants* professing the Faith of Christ 'Jesus. For we must Ingenuously confess, that 'then, when all Things were Quiet, and no 'Threatning Signs of War appeared, seeing we 'could not be permitted, by the *Bishops*, at 'that time prevailing, to perform the Office of

'the

'the Ministry in *Publick*, not yet to enjoy 'the Holy Ordinances, without *Subscription* 'and *Conformity* (as they were wont to speak) 'nor without the Mixture of *Humane Inven-* 'tions with *Divine Institutions*, we chose rather 'to Depart into the Remote, and unknown 'parts of the Earth, for the sake of a *Purer* 'Worship, than to ly down under the *Hierarchy* 'in the *Abundance* of all Things, but with 'Prejudice of Conscience. But that in Flying 'from our Country, we should Renounce 'Communion with such Churches, as profess the 'Gospel, is a Thing, which we Confidently, 'and Solemnly Deny.

Quoscunque apud Cætus, per Universum Evan-gelicorum chorum, Fundamentalia Doctrinæ et Essentialia Ordinis, *Vigeant, quamvis in plerisque* Controversiæ Theologicæ, Apicibus *nobiscum juxta minus Sentiant, illos tamen ad unum Omnes, pro* Fratribus *agnoscimus, iisque cætera pacificis, & Ordinate incedentibus,* ΔΕΞΙΑΣ ΚΟΙΝΩΝΙΑΣ *in Domino porrigere, paratissimos, nos esse hisce palam facimus.*

'In whatever Assemblies amongst the whole 'Company of those that profess the Gospel, 'the *Fundamentals* of *Doctrine*, and *Essentials* 'of *Order*, are mentained, though in many Ni-

§ cedies of *Controverſal Divinity*, they are in § leſs Agreement with us, we do hereby make § it manifeſt, that we do acknowledge them all § and every one for *Brethren*, and that we shall § be ready to give unto them the *Right* § *Hand of Felowſhip* in the Lord, if in other § Things they be Peaceable, and walk Or- § derly.

§. 26. This was our *Norton*! And we might have given yet a fuller Account of him, if we could have ſeen, the *Diary*, which he kept of his *Dayly Walk*. However he was well known to be a Great Example of *Holineſs*, *Watchfulneſs*; and Extraordinary *Wiſdom*; and though he left no *Children*, yet he has a *Better Name than that of Sons and of Daughters*. Moreover, There was one Conſiderable part of *Miniſterial Work*, wherein he not only went beyond moſt of his Age, but alſo proved a *Leader* unto many *Followers*. Though the Miniſters of *New-England* counted it *Unlawful* for them, *Ordinarily* to perform their *Miniſterial Acts* of Solemn and Publick Prayer by *Reading* or *Uſeing* any *Forms of Prayer* compoſed by *other Perſons* for them; They Reckoned *an Ability to expreſs the Caſe of a Congregation in Prayer*, to be a *Miniſterial Gift*, which our Lord forbids His Miniſters

to

to *Neglect*; They ſuppoſed that a Miniſter, who ſhould only Read *Forms of Sermons* compoſed for him, would as Truly Diſcharge the Duty of *Preaching*, as One that ſhould only Read ſuch *Forms of Prayers*, would the Duty of *Praying*, in it: They could not find, that any Humane *Forms of Prayer* were much uſed in any part of the Church, until about *Four Hundred* years after Chriſt, nor any made for more than ſome Single Province, until *Six Hundred* years; nor any Impoſed until *Eight Hundred*, when all manner of *Ill-formed Things*, began to be found in the *Temple* of God: Nevertheleſs very many of our Greateſt Miniſters, in our more Early times, did not uſe to Expatiate with ſuch a Significant and Admirable *Variety* in their *Prayers* before their *Sermons*, as many of our Later Times have attained unto: Nor indeed *Then* did *They*, nor *Still* do *We*, count all *Forms of Prayer* Simply Unlawful. But the more General Improvements and Expreſſions of *The Gift of Prayer*, in our Miniſters, have *Since* been the matter of Obſervation; and Particularly *Mr. Norton*, therein was truly Admirable! It even Tranſported the Souls of his Hearers, to accompany him in his Devotions, wherein his *Graces* would make Wonderful *Sallyes* into the vaſt *Field* of *Entertainments*, and *Acknowledgments*, with which

we

we are furnished in the *New-Covenant*, for our *Prayers*. I have Heard of a Godly man in *Ipswich*, who after Mr. *Nortons* Going to *Boston*, would Ordinarily Travel on foot from *Ipswich* to *Boston*, which is about Thirty Miles, for nothing but the Weekly *Lecture* there; and he would profess, *That it was worth a Greater Journey, to be a Partaker in One of Mr.* Nortons *Prayers*. This Pattern of *Prayer* in Mr. *Norton*, had some Influence upon it, that since his Time, our *Pulpits* have been fuller than ever, of *Experimental Demonstrations*, that the Ministers of the Gospel may on All Occasions present their Supplications before God, in the Discharge of their Ministry, with more Pertinent, more Affecting, more Expanded *Enlargments*, than any *Form* could Afford unto them. *New-England* can show, even *Young Ministers*, who never did in all Things Repeat *One Prayer* twice over, in that part of their Ministry wherein we are *First of All, to make Supplications, Prayers, Intercessions, and Thanksgivings*; and yet sometimes, for much more than an *Hour* together, they pour out their Souls unto the Almighty God in such a Fervent, Copious, and yet *Proper* Manner, that their most Critical Auditors, can complain of Nothing *Disagreeable*, but profess themselves extreamly Edifyed.

But

But our Praying *Norton*, who while he was among us, *Pray'd with the Tongue of Angels*, is now Gone to *Praiſe with the Angels* for ever.

Epitaphium.

JOHANNES NORTONUS.

Quis fuerat, Ultra ſi quæras,
Dignus es qui Neſcias.

Memoriæ WILSONIANÆ.

THE LIFE OF Mr. JOHN WILSON.

§. 1. SUCH is the Natural *Tendency*, in Humane Minds, to *Poetry*, That, as 'tis Observed, the *Roman Historian*, in the very first Line of his *History*, fell upon a Verse,

Urbem Romam, In Principio Reges habuere;

So, the *Roman Orator*, though a very *Mean Poet*, yet making an *Oration* for a *Good One*, could not let his First Sentence pass him, without a perfect *Hexameter*,

Si Quis me non Inficior mediocriter Esse.

If, therefore, I were not of all men the most *Unpoetical*, my Reader might now Expect an Entertainment altogether in *Verse*; for I am going to Write the *Life* of that *New-English* Divine, who had so nimble a Faculty of putting his Devout thoughts into *Verse*, that he Signalized himself by the Greatest *Frequency*, perhaps, that ever Man used, of sending *Poems*, to All Persons, in All Places, on All Occasions; and upon this, as well as upon Greater Accounts, was a *David* unto the *Flocks* of our Lord in the *Wilderness*:

Quicquid tentabat Dicere, Versus erat;

Wherein, if the *Curious* Relished the *Piety* sometimes rather than the *Poetry*, the Capacity of the *Mode*, therein to be accommodated, must be Considered. But I intend no further Account of this matter, than what is given by his Worthy Son, (Reprinting at *Boston* in the year, 1680, the *Verses* of his Father, upon the Famous Deliverances of the English Nation, Printed at *London*, as long ago, as the year 1626) Whose Words are, *What Volumns hath he Penned, for the help of Others, in their several Changes of Condition? How was his Heart full of Good Matter? And his Verses pat, like to the Handkerchiefs carried from* Paul, *to uphold the Disconsolate, & Heal their Wounded Souls?* For indeed this is the *Least Thing*, that we have to Relate of that *Great Saint*; and accordingly

is, is under a more Considerable Character, that I must now Exhibit him, Even, as a *Father* to the Infant Colonies of *New-England*.

2. Mr. John Wilson, descending from Eminent Ancestors, was Born at *Windsor* in the *Wonderful Year* 1588. The Third Son of Dr. *William Wilson*, a Prebend of St. *Pauls*, of *Rochester* and of *Windsor*, and Rector of *Cliff*; having for his Mother, a Neece of Dr. *Edmund Grindal*, the most Worthily Renowned Arch-Bishop of *Canterbury*. His exact Education under his Parents, which betimes *Tinged* him with an Aversation to Vice, and above all, to the very shadow of a *Lye*, fitted him to Undergoe the further Education, which he received in *Eaton-Colledge*, under *Udal* (and *Langely*) whom now we may venture, after Poor *Tom. Tusser*, to call, *The Severest of Men*. Here he was most Remarkably Twice Delivered from Drowning; but at his Book, he made such Proficiency, that while he was the *Least Boy* in the School, he was made a *Propositor*; and when the Duke of *Biron*, Embanador from the French King Henry IV. to Queen *Elizabeth*, Visited the School, he made a Latin Oration, for which the Duke bestowed Three *Angels* upon him. After four years Continuance at *Eaton*, he was Removed unto *Cambridge*, between the Fourteenth and Fifteenth year of his Age; and Admitted into *Kings Colledge*

in the year 1622. When he came to stand for a *Fellowship* in that *College*, his Antipathy to some Horrid Wickednesses, whereto a Detestable Wretch that had been Acquainted with him would have betray'd him, caused that Malicious Wretch by Devised and Accursed *Slanders* to ruin so far the Reputation of this Chast Youth with the other *Fellows*, that had not the Provost who was a Serious and a Reverend Person, interposed for him, he had utterly lost his Prize ledge; which now by the *Major Vote* he Gained. But this Affliction put him upon many *Thoughts* and *Prayers* before the Lord.

§. 3. He had hitherto been, according to his Good Education, very *Civilly* and *Soberly* Disposed: but being by the Good Hand of God Led unto the Ministry of such Holy men as Mr. *Bains*, Dr. *Taylor*, Dr. *Chaderton*, he was by the Sermons Enlightned and Awakened, unto more Sollicitous Enquiries after, *The One Thing yet Lacking in him.* The Serious Dispositions of his Mind were now such, that besides his pursuance after the *Works* of *Repentance* in himself, he took no little pains to pursue it in others; especially the *Malefactors* in the Prisons, which he Visited with a Devout, Sedulous, and Successful Industry. Nevertheless, being foreſtalled with Prejudices against the *Puritans* of those Times, as if they had held, he knew not well what *Odd Things*

Decli-

Declined *Their* Acquaintance; although his Good Converſation had made him to be accounted One of them. *Himſelf*, at Length going unto a *Book-ſellers* Shop to Augment his Well-furniſht *Library*, he Lit upon that Famous Book of Mr. *Richard Rogers*, called, *The Seven Treatiſes*; which, when he had Read, he ſo Affected, not only the *Matter*, but alſo the *Author* of the Book, that he took a Journey unto *Wetherſfield*, on purpoſe to hear a Sermon, from that *Boanerges*. When he had heard the Heavenly Paſſages that fell from the Lips of that Worthy Man, *Privately*, as well as *Publickly*, and compared therewithal the Writings of *Greenham*, of *Dod*, and of *Dent*, eſpecially *The Path way to Heaven*, Written by the Author laſt mentioned, he ſaw that *They* who were Nicknamed, *Puritans*, were like to be the *Deſireſt Companions*, for One that intended his own Everlaſting Happineſs; and purſuant unto the Advice, which he had from Dr. *Ames*, he aſſociated himſelf with a Pious Company in the Univerſity, who kept their Meetings in Mr. *Wilſons* Chamber, for *Prayer*, *Faſting*, Holy *Conferences*, and the Exerciſes of true Devotion.

§. 4. But now, perceiving many Good men to Scruple many of the *Rites*, Practiſed and Impoſed in the Church of *England*, he furniſhed himſelf with all the *Books*, that he could find Written on the Caſe of *Conformity*, both *Pro* and

con, and pondered with a most Conscientious Deliberation, the Arguments on both sides produced. He was hereby so convinced of the Evil in *Conformity*, that at Length, for his Observeable Omission, of certain Uninstituted *Ceremonies* in the Worship of God, the Bishop of *Lincoln*, then Visiting the University, pronounced upon him the Sentence of *Quindenum*, that is, That, besides other Mortifications, he must within *Fifteen Dayes*, have been *Expelled*, if he continued in his Offence. His Father, being hereof Advised, with all Paternal Affection, Wrote unto him to *Conform*; and at the same Time, interceded with the Bishop, that he might have a Quarter of a year allowed him; in which time, if he could not be Reduced, he should then leave his *Fellowship* in the Colledge. Hereupon he sent him unto several *Doctors* of Great Fame, to get his Objections Resolved; but when much *Discourse*, and much *Writing*, had passed between them, he was rather the more confirmed in his Principles about *Church Reformation*. Wherefore his Father then diverting him from the Designs of the *Ministry*, disposed him to *the Inns of Court*; where he fell into Acquaintance with some Young Gentlemen, who associated with him in constant Exercises of Devotion; to which Meetings the Repeated Sermons of Dr. *Gouge* were a continual Entertainment: and here it was, that he came into the Advantageous Knowledge of the Learn-

ed *Sultetus*, Chaplain to the Prince Palatine of the *Rhine*, then making some stay in *England*.

§. 5. When he had continued Three years at the *Inns of Court*, his Father discerning his Disposition to be a *Minister* of the Gospel, permitted his Proceeding *Master of Arts*, in the University of *Cambridge*; but Advised him to Address another *Colledge*, than that, where he had formerly met with Difficulties. Dr. *Cary*, who was then Vice-Chancellour, understanding his former Circumstances, would not Admit him without *Subscription*: but he refused to *Subscribe*. In this Distress he Repaired unto his Father, at whose House there happened then to be present, the Countess of *Bedfords* Chief Gentleman, who had Business with the Earl of *Northampton*, the *Chancellour* of the University. And this Noble Person upon the Information, which that Gentleman gave him of the matter, presently Wrote a Letter to the Vice Chancellour on the Behalf of our Young *Wilson*; whereupon he received his *Degree*, and continued a while after this, in *Emanuel Colledge*: from whence he made frequent and useful Visits unto his Friends, in the Counties adjoining, and became further fitted for his Intended Service. But while he was passing under these Changes, he took up a *Resolution*, which he thus expressed before the Lord; *That if the Lord would Grant him a Liberty of Conscience, with Purity of Worship,*

he would be content, yea, thankful, though it were at the furthermost End of the World. A most Prophetical Resolution!

§. 6. At Length, Preaching his first Sermon at *New-Port*; *he set his Hand unto that Plough from whence he never afterwards Looked Back*: not very long after which, his Father lying on his Death Bed, he kneeled, in his Turn, before him, for his *Blessing*, and brought with him for a share in that *Blessing*, the Virtuous Young Gentlewoman, the Daughter of the Lady *Mansfield* (Widow of Sir *John Mansfield* Master of the *Maquays* and the Queens Surveyor) whom he Designed afterwards to Marry: Whereupon the Old Gentleman said, *Ah*, John, *I have taken much Care about thee, such time as thou wast in the University, because thou wouldest not Conform; I would fain have brought thee to some higher Preferment, then thou hast yet attained unto: I see thy Conscience is very Scrupulous, concerning some things that have been Observed and Imposed in the Church: Nevertheless, I have Rejoyced to see the Grace and Fear of God, in thy Heart; and seeing thou hast kept a Good Conscience hitherto, and walked according to thy Light, So Do still; and Go by the Rules of Gods Holy Word: The Lord Bless thee, and her, whom thou hast chosen to be the Companion of thy Life!* Among other Places, where he now Preached, *Moreclake* was One; where his *Non-Conformity* expoled him to the

the Rage of *Persecution*; but by the *Friendship* of the Justice, namely Sir *William Bird*, a Kinsman of his Wife, and by a *Mistake* of the Informers, the Rage of that Storm was moderated.

§. 7. After this, he Lived as a Chaplain Successively in Honourable and Religious Families; and, at last, was Invited unto the House of the most Pious Lady *Studamore*. Here Mr. *Wilson* observing the Discourse of the Gentry at the Table, on the *Lords-Day*, to be too Disagreeable unto the Devout Frame to be mentained on such a Day, at Length he Zealously stood up at the Table, with Words to this purpose, *I will make bold to Speak a Word or Two; This is the Lords Holy Day, and we have been hearing His Word, and after the Word Preached, every One should think, and speak about such Things, as have been Delivered in the Name of God; and not Lavish out the Time in Discourses about Hawks & Hounds.* Whereupon, a Gentleman then present, made this Handsome and Civil Answer, *Sir, Wee Deserve all of us to be thus Reproved by you; This is, indeed, the Sabbath-Day, & we should, surely, have better Discourse; I hope, it will be a Warning to us.* Notwithstanding this, the next Lords-Day, the Gentry at the Table were at their *Old Notes*; which caused Mr. *Wilson* again to tell them, *That the Hawks which they Talkt of, were the Birds, that Picked up the seed of the Word, after the Sowing of it*; and Pray'd

Pray'd them, *That their Talk might be of such Things, as might Sanctify the Day, and Edify their own Souls*; which caused the former Gentleman to Renew his former Thankfulness for the Admonition. But Mr. *Leigh* the Ladys Husband, was very angry; whereof when the Lady advised Mr. *Wilson*, wishing him to say something, that might Satisfy him, he Replyed, *Good Madam, I know not wherein I have given any just Offence; and therefore, I know of no Satisfaction that I owe: Your Ladyship has Invited me to Preach the Gods Word of God among you; and so I have endeavoured according to my Ability: Now such Discourse as this, on the Lords Day, is Prafane & Disorderly: If your Husband Like me not, I will be gone.* When the Lady informed her Husband how Peremptory Mr. *Wilson* was, in this matter, he mended his Countenance and Carriage; and the Effect of this Reproof was, that unsuitable Discourse, on the *Lords Day*, was cured among them.

§. 8. Removing from this Family, after he had been, a while at *Henly*, he continued for three years together, Preaching at Four Places, by Turns, which lay near one another, on the Edges of *Suffolk*, namely *Bumsted*, *Stoke*, *Clare*, and *Candish*. Here, some of *Sudbury* happening to hear him, they Invited him to Succeed the Eminent Old Mr. *Jenkins*, with which Invitation, he cheerfully complied, and the more cheerfully be-

cause

cause of his Opportunity to be near Old Mr. *Richard Rogers*, from whom afterwards when Dying, he Received a *Blessing* among his Children; yea, to encourage his Acceptance of this Place, the very *Reader* of the Parish did *Subscribe*, with many Scores of others, their Desires of it; and yet he accepted not the *Pastoral Charge* of the Place, without a Solemn Day of *Prayer* with *Fasting*, (wherein the Neighbouring Ministers assisted) at his Election: Great notice was now taken of the *Success*, which God gave unto his Labours, in this Famous Town; among other Instances whereof, One was this. *A Tradesman* much given to *Stealing*, as well as other Profane and Vicious Practices, One Day seeing People flock to Mr. *Wilsons* Lecture, thought with himself, *Why should I Tarry at Home to Work, when so many Go to Hear a Sermon?* Wherefore, for the sake of *Company*, he went unto the Lecture too; but when he came, he found a Sermon, as it were, particularly Directed unto himself, on Eph. 4. 28. *Let him that hath Stole, Steal no more*; and such was the Impression thereof upon his Heart, that, from this Time, he became a Changed and Pious man.

§. 9. But if, *they that will Live Godlily must Suffer Persecution*, a Peculiar share of it must fall upon them, who are Zealous and Useful Instruments to make others *Live so*. Mr. *Wilson* had a share of this Persecution; and one *A—n*, was a

Principal

Principal Author of it. This *Acton* had formerly been an Apprentice in *London*, Where the Bishops detained him some years, under an hard Imprisonment, because he Refused the Oath *ex Officio*, which was pressed upon him to tell, *Whether he had never heard his Master Pray against the Bishop?* The Charity of Well Disposed People now Supported him, till he got abroad, Recommended by his Hard Sufferings, unto the Good Affections of the *Puritans*, at whose Meetings he became so Conversant, and thereupon such a forward and zealous Professor, that, at Length he Took upon him, under the Confidence of some *Latinity*, whereof he was Owner, to be a Sort of a *Preacher* among them. This man would Reverence Mr. *Wilson* as his *Father*, and yet upon the Provocation of seeing Mr. *Wilson* more highly Valued and Honoured, than himself, he not only became a *Conformist* himself, but also, as *Apostates* use to be, a Malignant and Violent *Persecutor* of those, from whom he had *Apostatized*. By his means, Mr. *Wilson* was put unto Trouble in the *Bishops Courts*; from whence his Deliverance was, at Length Obtained by certain *Powerful Mediators*. And once by *his* Tricks the most noted Pursevant of those Times, was employed for the Siezing of Mr. *Wilson*; but though he Siezed upon many Scores of the People coming from the Lecture, he Dismissed the rest, because he could not meet with Mr. *Wilson* himself, who by a Special Provi-

dence

dence, went out of his direct way, to Visit a Worthy Neighbour, and so escaped this *Mighty shower*. Afterwards an Eminent Lady, happening Innocently to make some Comparison between the Preaching of Mr. *Wilson*, and one Dr. B. of B. the Angry Doctor presently applied himself unto the Bishop of *London*, who for a while *Suspended* him. And when that Storm was over; he with several other Worthy Ministers, came to be wholly Silenced, in another, that was Raised upon Complaints made by one Mr. *Bird*, unto the Bishop of *Norwich* against them. Concerning this *Ill Bird*, there happened one passage hereupon, which had in it something Extraordinary. Falling very Sick, he had the help of a Famous and Skilful Physician, One Dr. *Duke* of *Colchester*; who having left his Patient, in his Opinion, safely Recovered, gave Mr. *Wilson* a Visit with an Account of it. *Recovered!* Says Mr. *Wilson*; *You are mistaken Mr. Doctor, He's a Dead man!* The Doctor answered, *If ever I recovered a Sick man in my Life, that man is Recovered*: but Mr. *Wilson* replied, *No, Mr. Doctor, He's a Dead man, he shall not Live; Mark my Words!* The Doctor smiled; but for all that, before they parted, the News was brought them, that the man was *Dead* indeed; and, *The Lord known by his Judgment, which He Executed.* But at last, Mr. *Wilson* obtained from the truly Noble Earl of *Warwick*, to Sign a Letter, which the Earl bid him-

himself to draw up, unto the Bishop, on his behalf; by the Operation of which Letter, his Liberty, for the Exercise of his Ministry, was again procured. This Bishop was the Well-known Dr. *Harsnet*, who a Little while after this, Travelling *Northward*, upon Designs of mischief against the Reforming Pastors and Christians there, certain Ministers of the *South* set apart a Day, for Solemn *Fasting* and *Prayer* to Implore the Help of Heaven, against those Designs; and on that very Day, he was taken with a Sore and an odd Fit, which caused him to stop at a Blind House of Entertainment on the Road, where he suddenly Dyed.

¶. 10. At Last, *being Persecuted in One Country, he must Flee into another.* The Plantation of a *New English* Colony was begun; And Mr. *Wilson*, with some of his Neighbours, Embarked themselves in the Fleet, which came over thither in the year 1630. Where he applied himself with all the Vigour Imaginable, to Encourage the poor People, under the Difficulties of their *New Plantation*. This Good People buried near Two Hundred of their Number, within a Quarter of a year after their first Landing; which caused Mr. *Wilson* particularly to Endeavour their Consolation, by Preaching on *Jacobs* not being disheartned by the Death of his nearest Friends in the way, when God had called him to Remove. And how *Remarkably*, perhaps I might say, *Ex-*

cessively

cessively, Liberal he was in Employing his Estate for the Relief of the *Needy*, Every such One so beheld him, as to Reckon him, *The Father of them all*: Yea, the poor *Indians* themselves also tasted of his *Bounty*. If it were Celebrated, as the Glory of *Bellarmine*, that he would Sell his *Goods* to convert them into *Alms* for the poor, yea, that, *Quadam Die proprium Atramentarium Argenteolum, ut ditaret Inopes, inter pignora obligavit*, our Mr *Wilson*, though a greater Disclaimer of *Merit* than *Bellarmine* was, not only in his Writings, but on his Death-bed it self, yet came not behind *Bellarmine* for the Extension of his *Charity*. To give *Instances* of his, even over-doing *Liberality*, would be to do it *Injuries*; for indeed they were Innumerable; He acted as if the Primitive Agreement of having *All Things in Common*, had been of all things the most Agreeable unto him. I shall Sum up all in the Lines of an Elegant Elogy, which Mr. *Samuel Bache*, an Ingenious Merchant made upon him, at his Death;

When as the Poor *want Succour, where is he*
Can say, all can be said, Extempore?
Vie with the Lightning, & melt down to th' quick
Their Souls, & make themselves their Pockets pick?
Where's such a Leader? thus has got the Slight
T' teach holy Hands to War, Fingers to Fight;
Their Arrow bit? Bowels to Bowels *Means it*,
God, Christ, *and* Saints *accept, but* Wilson *sure is!*

Which

Which way so ere the Propositions move;
The Ergo, of his Syllogisms LOVE.
So Bountiful to all: But of the Poor
Was Christian too; All's Money went; and more;
His Coat, Rug, Blanket, Gloves; he thought their due
Was all his Money, Garments, One of Two.

But he was most set upon the Main Business of this *New-Plantation*; which was, *To Settle, and Enjoy the Ordinances of the Gospel, and Worship the Lord Jesus Christ according to His own Institutions*; and accordingly, *He*, with the Governour, and others that came with him on the same Account, combined into a *Church-State*, with all Convenient Expedition.

§. 11. Mr. *Wilson's* Removal to *New-England*, was rendred the more Difficult, by the Indisposition of his Dearest *Consort* thereunto; but he hoping, that according to a *Dream*, which he had before his coming hither, *That he saw here a little Temple, rising out of the Ground, which by Degrees increased into very high and large Dimensions*, the Lord had a *Temple* to build in these Regions; Resolved never to be Discouraged from his Undertaking. Wherefore, having first sent over an Encouraging Account of the Good *Order*, both *Civil* and *Sacred*, which now began to be Established in the Plantation, he did himself Return into *England*, that he might further pursue the

Effect

Effect thereof; and accordingly he made it his Business, wherever he came, to Draw as many Good men, as he could, into this Country, with him. His *Wife* remained unperswadeable, till upon *Prayer* with *Fasting* before the Almighty *Turner of Hearts*, he Received an Answer, in her becoming Willing to accompany him over an *Ocean* into a *Wilderness*. A very sorrowful Parting they now had from their Old Friends in *Sudbury*, but a Safe, and a Quick Passage over the *Atlantic*; and whereas the Church of *Boston*, observing that he Arrived not, at the Time expected, had set apart a *Day* of *Humiliation* on his Behalf, his Joyful Arrival before the Day, caused them to turn it into a *Day* of *Thanksgiving*. But Mrs. *Wilson* being thus perswaded over, into the Difficulties of an *American* Desart; I have heard, that her Kinsman, Old Mr. *Dod*, for her Consolation under those Difficulties, did send her a *Present*, with an *Advice*, which had in it, something of *Curiosity*. He sent her, at the same Time, a Brass *Counter*, a Silver *Crown*, and a Gold *Jacobus*; all of them severally wrapped up: With this Instruction unto the Gentleman who carried it; That he should first of all Deliver only the *Counter*, and if She Received it with any Show of Discontent he should then take no further Notice of her: but if She gratefully Resented that *Small Thing*, for the sake of the Hand it came from, he should then go on to deliver the

Silver, and so the *Gold*: But withal assure him, *That such would be the Dispensations of God unto him, and the other Good People of* New-England: *If they would be Content, and Thankful, with such Lesser Things, as God at first bestow'd upon them; they should in Time, have Silver and Gold Enough.* Mrs. *Wilson* accordingly, by her Cheerful Entertainment of the Least Remembrance from Good Old Mr. *Dod*, gave the Gentleman, Occasion to go through with his whole *Present*, and the annexed *Advice* which hath in a Good measure been accomplished.

§. 12. It was not long before Mr. *Wilson's* Return to *England* once more, was obliged by the Death of his Brother, whose *Will*, because it bequeathed a Legacy of a Thousand Pounds unto *New England*, gave Satisfaction unto our Mr. *Wilson*, though it was otherwise Injurious unto himself. A Tedious and Winter Voyage he now had; being Twice forced into *Ireland*, where first at *Galloway*, then at *Kingsale*, afterwards at *Bandon Bridge*, he Occasionally, but Vigorously and Successfully Served the *Kingdom of God*. At last, he got safe among his Old Friends, at *Sudbury*; according to the Prediction, which he had let Fall in his Former Farewel unto them. *It may be* John Wilson *may come and see* Sudbury *once again*! From whence, Visiting Mr. *Nathanael Rogers* at *Assington*, where he Arrived before

their

their *Morning-Prayers*, Mr. *Rogers* asked him, to say something upon the *Chapter* that was Read, which happened then to be the first *Chapter*, in the first Book of *Chronicles*: and from a Paragraph of meer *Proper Names*, that seemed altogether *Barren* of any Edifying matter, he Raised so many Fruitful and Useful *Notes*, that a Pious Person then present, amazed thereat, could have no Rest, without going over into *America* after him. Having dispatched his Affairs in *England*, he again Embarked for *New-England*, in Company with Four Ministers, and near Two Hundred Passengers, whereof some were Persons of Considerable Quality; but they had all been lost by a Large *Leak* sprang in the Ship, if God had not, on a Day of Solemn *Fasting* and *Prayer*, kept on board for that purpose, mercifully Discovered this Dangerous *Leak* unto them.

§. 13. That *Phœnix* of his Age, Dr. *Ames*, would say, *That if he might have his Option of the best Condition, that he could Propound unto himself, on this side Heaven, it would be, that he might be the Teacher of a Congregational Church, whereof* Mr. Wilson, *should be the Pastor.* This Happiness, this Priviledge, now had Mr. *Cotton* in the Church of *Boston*. But *Satan* Envious at the Prosperity of that Flourishing Church, raised a Storm of *Antinomian* and *Familistical* Errors, which had like to have thrown all into an Irrecoverable

Confusion, if the Good God had not Remarkably Blessed the Endeavours of a *Synod*; and Mr. *Wilson*, for a while, met with hard measure in his Early Opposition to those Errors, until the Help of that *Synod*, the Storm was Weathered out. At the *Beginning* of that Assembly, after much Discourse against the Unscriptural *Enthusiasms* and *Revelations*, then by some contended for, Mr. *Wilson* proposed, *You that are against those Things, and that are for the Spirit and the Word together, hold up your Hands*: And the Multitude of Hands then held up, was a Comfortable and Encouraging Introduction unto the other Proceedings. At the *Conclusion* of that *Assembly*, a Catalogue of the *Errors* to be Condemned, was produced; Whereof, when One asked, *What shall be done with them?* The wonted Zeal of Mr. *Wilson* made this Blunt Answer, *Let them Go to the Devil of Hell, from whence they came!* In the midst of these *Temptations* also, he was by a Lot chosen to Accompany the Forces, then sent forth upon an Expedition against the *Pequod Indians*; which he did with so much *Faith* and Joy, that he professed himself *as fully Satisfied that God would give the English a Victory over those Enemies, as if he had seen the Victory already obtained*. And the whole Country Quickly shared with him in the Consolations of that Remarkable *Victory*!

§. 14. In the *Wilderneſs*, he met with his Difficulties; For beſides the Loſs of Houſes, Diverſe Times by *Fire*, which yet he bore with ſuch Cheerful Submiſſion, that Once One that met him on the Road, informing of him, *Sir, I have ill News for you; while you have been abroad, your Houſe is burnt!* His firſt Anſwer was, *Bleſſed be God: He has burnt this Houſe, becauſe He intends to give me a Better!* (which accordingly came to paſs;) he was alſo put upon Complying with the Inclinations of his *Eldeſt Son* to *Travel*; who accordingly Travelled, firſt into *Holland*, then to *Italy*, where he proceeded a *Doctor of Phyſick*, and ſo Returned into *England*, Excellently well adorned with all the Accompliſhments of a moſt Vertuous and Uſeful *Gentleman*. But this Worthy Perſon *Dyed*, about the year 1658. And this Caſtned the *Death* of his *Mother*, e're the year came about; which more than *Doubled* the *Grief* of his *Father*. And theſe Afflictions were yet further Embittered by the Death of his Eldeſt Daughter, Mrs. *Rogers*, in Child-bed with her firſt Child; at whoſe Interment, though he could not but Expreſs a deal of *Sorrow*, yet he did it with ſo much *Patience*, that, *In Token*, he ſaid, *of Grounded & Joyful Hopes, to meet her again in the Morning of the Reſurrection, and of his Willingneſs to Reſign her into the Hands of Him who would make all Things work together for Good*, he himſelf took

the *Spade*, and threw in the First Shovelful of Earth upon her. And not long after, he buried Three or Four of his *Grand-Children* by another Daughter Mrs. *Danforth* (yet Living with her Worthy Son-in-Law *Edward Bromfield* Esq. in *Boston*) Whereof One Lying by the Walls, on a Day of Publick Thanksgiving, this Holy man then Preached a most Savoury Sermon, on Job 1.21. *The Lord hath given, and the Lord hath taken away, Blessed be the Name of the Lord.* The next Child, although so Weakly, that all Despaired of it's Life, his Prophetical Grand Father, said, *Call him*, John, *I Believe in God, he shall Live, and be a Prophet too, and do God Service in his Generation!* Which is, at this Day, fullfilled in Mr. *John Danforth*, the present Pastor to the Church of *Dorchester*. Encountring with such, and many other Exercises, his years Rolled away, till he had Served *New-England*, *Three* years before Mr. *Cottons* Coming over, *Twenty* years with him, *Ten* years with Mr. *Norton*, and *Four* years after him.

§. 15. In his Younger Time, he had been used unto a more *Methodical* way of *Preaching*, and was therefore Admired above many, by no Auditors than Dr. *Goodwin*, Mr. *Burroughs*, and Mr. *Bridge*, when they Travelled from *Cambridge* into *Essex*, on purpose to observe the Ministry in that Country; but after he became a Pastor, joined with such Illuminating *Teachers*, he

himself a Liberty, to *Preach* more after the *Primitive* Manner; without any Diſtinct *Propoſitions*, but Chiefly in *Exhortations* and *Admonitions*, and Good wholeſome *Counſils*, tending to Excite Good Motions, in the Minds of his Hearers; (but upon the ſame Texts that were Doctrinally handled by his Colleague inſtantly before:) and yet ſometimes his Paſtoral Diſcourſes had ſuch a *Spirit* in them, that Mr. *Shepard* would ſay, *Methinks I hear an Apoſtle, when I hear this Man!* Yea, even One of his *Ex Tempore* Sermons, has been ſince his Death, counted worthy to be Publiſhed unto the World. The Great Lecture of *Boſton*, being diſappointed of him, that ſhould have Preached it, Mr. *Wilſon* Preached that Lecture, on a Text occurring in the Chapter that had been read that Morning in his Family; Jer. 29.8. *---Neither hearken to your Dreams, which ye cauſe to be Dreamed*; from whence he gave a Seaſonable Warning, unto the People againſt the *Dreams*, wherewith ſundry Sorts of Opinioniſts, had been Endeavouring to Seduce them. It was the Laſt *Boſton* Lecture that ever he Preached (Nov. 16. 1665.) and one, who writ after him, in *Short hand*, about a Dozen years after Publiſhed it. But his *Laſt Sermon* he Preached at *Roxbury* Lecture, for his moſt Worthy Son-in-Law, Mr. *Danforth*; and after he had read his *Text*, which was in the Beginnings and Concluſions of ſundry of the *Laſt Pſalms*, with a

Seraphical Voice, he added, *If I were sure this were the Last Sermon that ever I should Preach, and these the Last Words that ever I should Speak, yet would still say*, Hallelujah, Hallelujah, Praise ye the Lord! Thus he *Ended* his *Ministry* on Earth, thus he *Began* his *Possession* of Heaven, with *Hallelujahs*.

§. 16. Indeed, if the Picture of this Good and therein *Great* Man, were to be exactly given, *Great Zeal*, with *Great Love*, would be the Two Principal Strokes, that joined with *Orthodoxy* should make up his Pourtraiture. He had the *Zeal* of a *Phineas*, I had almost said, of a *Seraphim* in Testifying against every Thing that he thought Offensive unto God. The *Opinions* which attempted at any Time, to Debase the *Scripture*, or Confound the *Order*, embraced in our Churches, underwent the most pungent Animadversions of this his Devout *Zeal*; when when a certain Assembly of People, which he approved not, had set up in *Boston*, he charged his Family, that they should never Dare, so much as Once, to enter into that Assembly; *I charge you*, said he, *That you do not Once Go to Hear them; for whatsoever they may pretend, they will Rob you of Ordinances, Rob you of your Souls, Rob you of your God.* But though he were thus, like *John*, a *Son of Thunder*, against *Seducers*, yet he was like that Blessed, and Beloved Apostle al-

all made up of *Love*. He was full of *Affection*, and ready to help and Relieve, and Comfort the *Distressed*; His *House* was Renowned for *Hospitality*, and his *Purse* was continually emptying it self into the hands of the *Needy*: From which Disposition of *Love* in him, there once happened this Passage; When he was Beholding a Great Muster of Souldiers, a Gentleman, then present, said unto him, *Sir, I'l tell you a Great Thing; There's a mighty body of People, and there is not* SEVEN *of them all, but what Loves* Mr. Wilson; but that Gracious man presently and pleasantly replyed, *Sir, I'l tell you as Good a Thing as that, there's a mighty Body of People, and there is not so much as* ONE *of them all, but* Mr. Wilson *Loves him*. Thus he did, by his own Exemple, notably Preach that Lesson, which a Gentleman found in the *Anagram* of his Name, **Wilson no One ill**. And thus did he Continue, to *Do Every One Good*, until his Death gave the same Gentleman Occasion thus to Elegize upon him;

Now may Celestial Spirits Sing yet Higher,
Since one more's added to their Sacred Quire
WILSON the Holy, whose *Good Name* doth still
In Language Sweet, bid us [**Wilson no one ill**.

§. 17. He was One, that Consulting no only his own Edification, but the Encouragement of the Ministry, and of Religion, with an Indefa-

tigable

tigable Diligence Visited the Congregations of the Neighbouring Towns, at their *Weekly Lectures*, until the Weaknesses of *Old Age* rendered him Uncapable. And it was a delightful Thing, then to see upon every Recurring Opportunity, a large Company of Christians, and even *Magistrates* and *Ministers* among them, and Mr. *Wilson* in the Head of them, Visiting the *Lectures* in all the Vicinage, with such Heavenly Discourses on the Road, as caused the Hearts of the Disciples, to *Burn within them*: and indeed it was Remark'd, That though the Christians *Then* Spent Less Time, in the *Shop*, or *Field*, than they do *Now*, yet they did in *Both* prosper more. But for Mr. *Wilson*, I am saying, That a *Lecture* was a *Treasure* unto him; he Priz'd it, he Sought it, until *Old Age* at Length brought with it a *Sickness*, which a Long while confined him. In this Illness, he took a Solemn Farewel of the *Ministers*, who had their Weekly Meetings, at his *Hospitable House*, and were now come together from all parts, at the Anniversary *Election* for the Government of the Colony. They asked him, to declare Solemnly, what he thought might be the *Sins*, which provoked the Displeasure of God against the Country. Whereto his Answer was, *I have long feared several Sins*; Whereof, One, he said, was *Corahism*; "That is, when People rise up as "*Corah* against their *Ministers*, as if they took too "much upon them, when indeed they do but

"Rule

"Rule for Christ, and according to Christ; "yet it is nothing for a Brother to stand up "and Oppose, without Scripture, or Reason, the "Word of an Elder, saying [*I am not Satisfied*] "And hence, if he do not like the Administra- "tion (be it *Baptism* or the Like) he will turn "his back upon God and His Ordinances, and "Go away. And for our Neglect of *Baptising* "the Children of the *Church*, those that some "call *Grand children*, I think God is provoked by "it. Another Sin (*said he*) I take, to be the "making Light of, and not Subjecting to the "Authority of *Synods*, without which the "Churches cannot long Subsist.

§. 18. Afterwards, having Solemnly with Prayer, and *Particularly* and very *Prophetically* Blessed his Relations and Attendants, he now thus comforted himself, *I shall e're Long be with my Old Friends*, Dr. Preston, Dr. Sibs, Dr. Taylor, Dr. Gouge, Dr. Ames, Mr. Cotton, Mr. Norton, *my Inns of Court Friends, and my Consort, Children, Grand children in the Kingdom of God.* And when some then present, magnified God for making him a Man of such *Use*, and Lamented themselves, in their own *Loss* of him, he replied, *Alas, Alas; Use no such Words concerning me; for I have been an Unprofitable Servant, not worthy to be called a Servant of the Lord: but I must say*, The Lord be merciful to me a Sinner, *and I must say*, Let Thy Tender

Tender Mercies come unto me, O Lord, Even Thy Salvation according to Thy Word. The Evening before he Dyed, his Daughter asking him, Sir, *How do you Do?* he held up his Hand, and said, *Vanishing Things! Vanishing Things!* But he then made a most affectionate Prayer, with and for his Friends; and so Quietly *Fell Asleep* on August 7. 1667. in the Seventy ninth year of his Age. Thus Expired that Reverend Old Man: of whom, when he left *England*, an Eminent Personage said, *New-England, shall Flourish, free from all General Desolations, as long as that Good man Liveth in it*: Which was Comfortably accomplished. He was *Interr'd* with more than Ordinary Solemnity; and his Neighbour, Mr. *Richard Mather* of *Dorchester*, thereat Lamented the Publick Loss in his Departure, with a Sermon upon Zech. 1. 5. *Your Fathers where are they, and the Prophets, do they Live for ever?*

§. 19. Being a *Man of Prayer*, he was very much a *Man of God*; and a certain Prophetical *Afflatus*, which often directs the *Speeches* of such *men*, did sometimes Remarkably appear in the Speeches of this Holy Man. Instances hereof have been already given. A few more shall now be added.

Beholding a Young man, Extraordinarily *Dutiful* in all possible waves of being Serviceable unto his Aged *Mother*, then *Weak* in Body, and *Poor*

in

in Estate, he declared unto some of his Family what he had Beheld; adding therewithal, *I charge you to take notice of what I say; God will certainly bless that Young man*; John Hull (for that was his Name) *shall grow Rich, and Live to do God good Service in his Generation!* It came to pass accordingly, That this Exemplary Person became a very *Rich*, as well as Emphatically a *Good* Man, and afterwards Dyed a *Magistrate* of the Colony.

When one Mr. *Adams*, who waited on him from *Hartford* unto *Weathersfield*, was followed with the news of his Daughters being fallen suddenly and doubtfully Sick, Mr. *Wilson*, looking up to Heaven, began mightily to Wrestle with God for the Life of the Young woman. *Lord*, (said he) *wilt thou now take away thy Servants Child, when they least he is attending on thy Poor unworthy Servant in most Christian Kindness; Oh! do it not!* And then turning himself about unto Mr. *Adams*, *Brother* (said he) *I trust your Daughter shall Live; I believe in God She shall Recover of this Sickness!* And so it marvellously came to pass, and She is now the fruitful *Mother* of several desireable Children.

A *Pequot-Indian*, in a Canoo, was espied by the *English*, within Gun-shot, carrying away an *English Maid*, with a Design to *Destroy* her or *Abuse* her. The Souldiers, fearing to kill the *Maid* if they shot at the *Indian*, asked Mr. *Wilson*, Counsel,

Counsel, who forbad them to Fear, and assured them, *God will direct the Bullet*; They Shot accordingly; and killed the *Indian*, though then moving swiftly upon the Water, and saved the *Maid* free from all harm whatever.

Upon the Death of the first and only Child (being an Infant) of his Daughter Mrs. *Danforth*, he made a Poem, wherein were these Lines among the rest,

What if they part with their beloved one,
Their *first Begotten*, and their *Only Son*?
What's this to that which Father *Abram* Suffer'd,
When his own hands his *Only Darling* offer'd,
In whom was bound up all his joy in this
Life present, and his hope of future Bliss?
And what if God their *Other Children* Call,
Second, *Third*, *Fourth*, suppose it should be All?
What's this to Holy *Job*, his trials sad,
Who neither *these* nor *t'other* comforts had?
His *Life* was only given him for a Prey,
Yet all his Troubles were to *Heaven* the way;
Yea to far *Greater Blessings* on the Earth,
The Lord rewarding all his *Tears* with *Mirth*.

And behold, as if that he had been a *Vates*, in both Senses of it, a *Poet*, and a *Prophet*, it pleas'd God afterwards, to give his Daughter, a *Second*, a *Third*, and a *Fourth* Child, and then, to take them all away at once, even in one *Fortnight's* Time;

Time; but afterwards, happily to make up the Loss.

Once passing over the *Ferry* unto a *Lecture*, on the other side of the Water, he took notice of a Young man in the Boat, that Worded it very unhandsomely unto his Aged *Father*: whereat this Faithful *Seer*, being much Troubled, said unto him, *Young man, I advise you to Repent of your Undutiful Rebellious Carriage towards your Father*; *I expect else to hear, that God has cut you off, before a Twelve month come to an End*: And before this time expired, it came to pass, that this unhappy Youth, going to the Southward, was there Hack'd in pieces, by the *Pequod* Indians.

A *Company* of People in this Country, were mighty hot upon a Project of Removing to *Providence*, an Island in the *West-Indies*; and a Venerable *Assembly* of the Chief *Magistrates*, and *Ministers* in the Colony, was adurelled for their *Counsil* about this undertaking; which *Assembly* laid before the *Company* very weighty Reasons to Diffwade them from it. A Prime Ringleader in that Business, was One *Venner* a Cooper of *Salem*, the Mad Blade, that afterwards perished in a Nonsensical Uproar, which he, with a Crue of *Badlamites*, possessed like himself, made in *London*. This *Venner*, with some others, now stood up, and said, *That notwithstanding, what had been Offered, they were clear in their Call to Remove*: Whereupon, Mr. *Wilson* stood up and answered, *Ay, Do*

you

you come to Ask Counsel in so weighty a matter as this, and to have Help from an Ordinance of God in it? and are you aforehand Resolved, that you will Go on? Well, you may Go, if you will; but you shall not prosper. What? Do you make a Mock of Gods Ordinance? And it came to pass accordingly; The Enterprize was, not long after, dashed in pieces; and *Venners* precipitating *Impulsive*, afterwards carried him to a miserable End.

A *Council* sitting at a Town, where some *Ecclesiastical Differences* called for the Assistances of the Neighbours to Compose them, there was one man observed by Mr *Wilson*, to be extreamly perverse, and most Unreasonably Troublesome, and Malicious to the Peace of the Church there; Whereupon Mr. *Wilson* told the *Council*, he was confident, *That the Jealousy of God would set a Mark upon that Man, and that the Ordinary Death of men should not befall him.* It happened shortly after, that the man was barbarously Butchered by the *Salvages*.

While Mr. *Wilson* was Minister of *Sudbury* in *England*, there was a Noted Person, who had been absent for some while among the Papists. This man Returning Home, Offered himself to the *Communion*; whereat Mr. *Wilson*, in the open Assembly Spoke unto him after this manner; "Brother, you here, present your self, as if "you would partake in the Holy Supper of the "Lord. You cannot be Ignorant of what you

"have

"have done in withdrawing your self from our "Communion, and how you have been much "conversant for a Considerable while, with the "Papists, whose Religion is Anti-christian. There- "fore, though we cannot so absolutely Charge "you, God knows, who is the Searcher of All "Hearts; and if you have Defiled your self "with their Worship and Way, and not Repent- "ed of it, by offering to partake, at this Time, "in the Holy Supper with us, you will Eat, and "Drink your own Damnation: but if you are "clear, and have nothing wherewith to charge "your self; you your self know; upon this "Account you may Receive. The man did then partake at the *Lords Table*, professing his Innocency. But as if the *Devil had entered into him*, he soon went and *Hanged* himself.

In the Circumstances of his own Children, he saw many Effects of an *Extraordinary Faith*.

His Eldest Son, *Edmund*, while Travelling into the Countries, which the Bloody Popish Inquisition, has made a Climate too *Torrid* for a *Protestant*, was Extreamly Exposed; but the Prayers of the Young Gentlemans continually Distressed Father, for him, were answered, with Signal Preservations. When he was under Examination by the Inquisitors, a Friend of the Chief among them, suddenly arrived; and the Inquisitor not having seen this Friend for many years before, was

hereby so diverted and mollified, that he carried the Young Mr. *Wilson* to Dinner with him; and, though he had passed hitherto *Unknown* by his True Name, yet this Inquisitor could now call him, to his great Surprize, by the Name of Mr. *Wilson*, and report unto him the Character of his *Father*, and his *Fathers* Industry in Serving the Hereticks of *New-England*. But, that which I here most of all design, is an Account of a thing yet more Memorable and Unaccountable. For, at another Time, his Father Dream't himself Transported into *Italy*, where he saw a Beautiful Person in the Sons Chamber, Endeavouring with a thousand *Enchantments* to debauch him; whereupon the *Old* Gentleman made, and was by his Bed-fellow overheard making, first, *Prayers* to God full of Agony, and then *Warnings* unto his Tempted Son, to Beware of Defiling himself with the *Daughter of a Strange God*. Now, some Considerable while after this, the *Young* Gentleman Writes to his Father, that on such a Night, (which was upon Enquiry found the very *same Night*,) a Gentlewoman had assaulted him, thus and so (just according to the *Vision*,) and that his *Chastity* had been Conquered, if he had not been Strongly Possessed with a Sense of his Fathers *Prayers* over him, and *Warnings* unto him, for his Escape from the Pits, whereinto do fall the *Abhorred of the Lord*.

His other Son, *John*, When a Child, fell upon his

his Head from a Loft, Four Stories high, into the Street; from whence he was taken up for Dead, and ſo battered and bruiſed and bloody with his Fall, that it ſtruck Horror into the Beholders: but Mr. *Wilſon* had a Wonderful Return of his Prayers, in the Recovery of the Child, both unto *Life*, and unto *Senſe*; inſomuch, that he continued unto *Old Age*, a Faithful, Painful, Uſeful Miniſter of the Goſpel; and but lately went from the Service of the Church in *Medfield*, unto the Glory of the Church *Triumphant*.

After Mr. *Wilſons* arrival at *New-England*, his Wife, who had Left off bearing of Children for many years, brought him another *Daughter*; which *Lamb*, was indeed unto him, *at a Daughter*; and he would preſent her unto other Miniſters, for their Bleſſing, with Great Affection, Saying, *This is my* New-England *Token*! But this Child, fell Sick of a *Malignant Feaver*, wherein She was gone ſo far, that every one deſpaired of her Life; Except her Father, who called in ſeveral Miniſters, with other Chriſtians, unto a *Faſt*, on that Occaſion; and hearing the Prayers of Mr. *Cotton* for her, found his Heart ſo Raiſed, that he Confidently declared, *While I heard*, Mr. Cotton *at Prayer, I was Confident the Child ſhould Live!* And the Child accordingly *did* Live; yea, She is to this Day alive, a very *Holy Woman, Adorned, like them of Old Time; With a Spirit of Great Price!*

The *Blessings* Pronounced by Mr. *Walker*, upon many Persons and Affayrs, were observed to be *Prophetical*, and especially his Death-bed Blessing upon his Children and Grand-children were so, that the most Considerable Persons in the Country, thought it not much, to come from far, and bring their Children with them, for the Enjoyment of his *Patriarchal Benedictions*. For which cause, Mr. *Thomas Shepard*, in an *Elegy* upon him, at his Death, Pathetically, thus Expressed it;

Whoso of *Abraham*, *Moses*, *Samuel*, Reads,
Or of *Elijah's* or *Elisha's* Deeds,
Would surely say, Their *Spirit* and *Power* was his,
And think there were a *Metempsychosis*.
As Aged *John*, th' Apostle, us'd to *Bless*,
The People, which they Judg'd their Happiness,
So did we count it worth our *Pilgrimage*
Unto him for his *Blessing*, in his Age.

These were *Extraordinary Passages*; Many of them, are Things, which *Ordinary Christians* may more safely *Ponder*, and *Wonder*, than *Expect*, in *Our* Dayes! Though sometimes Great *Reformers*, and Great *Sufferers*, must be Signalized with them. I know very well, what *Livy* sayes, *Datur hæc Venia Antiquitati, ut miscendo Humana Divinis, Primordia Urbium Augustiora faciat*: but I have been far from Imposing the Least

Fable

Table upon the World in Reporting such *Extraordinary Passages* of Mr. *Wilson*, or any other *Great Confessor*, by whom the *Beginnings* of this Country were made Illustrious; there are Witnesses Enough, yet Living, of them.

§. 20. There is a certain Little *Sport of Wit*, in *Anagrammatizing* the *Names* of Men; which was used as long ago at Least as the Dayes of Old *Lycophron*: and which sometimes has afforded Reflections very *Monitory*, as *Alstedius* by his just Admirers changed into *Seduhitas*, or very *Satyrical*, as when, *Satan Ruleth me*, was found in the Transposed Name of a certain Active Persecutor: and when, *Lo, a Damned Crew*, was found in the Name of One that made a Figure, among the Popish Plotters against the Nation. Yea, 'Tis possible, that they who affect such *Grammatical Curiosities*, will be willing to plead a *Prescription*, of much Higher and Elder Antiquity for them; Even the *Temurah*, or, *Mutation*, with which the Jewes do Criticise upon the Oracles of the *Old Testament*. *There*, they say, You'l find the *Anagram* of our *First Fathers* Name *Ha adam*, to express *Adamah*, the Name of the *Earth*, whence he had his Original. An *Anagram*, of a *Good* Signification, they'l show you [Gen. 6.8.] and of a *Bad* one [Gen. 38.7.] in those Glorious Oracles; and they will Endeavour to perswade you, that *Malachi* in *Exodus* is Anagrammatically

grammatically Expounded *Michael*, in *Daniel*. But of all the *Anagrammatizers* that have been Trying their *Fancies*, for the Two Thousand years which have Run out, since the Dayes of *Lycophron*, yea, or for the more than Five Thousand, since the Dayes of our *First Father*, I believe there never was Man, that made so *many*, or so *nimbly*, as our Mr. *Wilson*; who, together with his *Quick Turns*, upon the *Names* of his Friends, would Ordinarily *Fetch*, and rather than *Lose*, would even *Force*, Devout *Inſtructions* out of his *Anagrams*. As once, upon Hearing my Father Preach a Sermon about, *The Glories of the Lord Jeſus Chriſt*, Mr. *Wilson* immediatly gave him that *Anagram* upon his Name, *Creſcent Matherus*, Anagr. *En! Chriſtus Mercès tua*: So there could Scarcely occurr the Name of any Remarkable *Perſon*, at leaſt, on *any* Remarkable *Occaſion* unto him, without an *Anagram* Raiſed thereupon; and he made this *Poetical*, and *Peculiar*, Diſpoſition of his Ingenuity, a Subject whereon he Grafted *Thoughts* far more Solid and Solemn and Uſeful, than the *Stock* it ſelf. Wherefore methoughts, it Looked like a Piece of *Injuſtice*, that his Own Funeral produced (among the many *Poems* afterwards Printed) no more *Anagrams* upon *his* Name, who had ſo often thus Handled the Names of *Others*; and ſome Thought the *Muſes* Look'd very much Diſſatisfied, when they ſaw theſe Lines upon his Hearſe

JOH

JOHN WILSON.

Anagr.

John Wilson.

Oh! Change it not: No Sweeter Name or Thing Throughout the World, within our Ears shall Ring.

There was a Little more of Humour, in the Fancy of Mr. *Ward*, the Well-known *Simple Cobler of* Agawam, as that *Witty Writer* Styled himself, who observing the Great *Hospitality* of Mr. *Wilson*, in Conjunction with his *Meta-grammatising* Temper, said, *That the Anagram of* JOHN WILSON *was*, I PRAY, COME IN, YOU ARE HEARTILY WELCOME.

To make up this Wane, I might conclude the *Life* of this Good man, with an *Anagram*, which he Left on, and for himself.

Johannes Wilsonus.

Anagr.

In uno Jesu, nos Salvi.

Vel

Non in uno Jesu Salus?

An non *in Jesu*, Credentum, figitur, *uno*, Tota *Salus*? Hic est, Hic Sita Tota Salus.

S. 27. But it is to the *Last Place* in our History of *this* Worthy Man, that I reserve that part of his Character, which lay in his Disposition to allot unto *Himself* the *Last Place* among all Worthy Men; for his *Low* Opinion of himself, was the *Top* of all his other Excellencies. His *Humility* not only caused him, to prefer the Meanest of his *Brethren*, above himself, but also to Comply with the meanest Opportunities of being Serviceable: Hence t'was, that when his Voice in his Age did so fail him, that his Great Congregation could be no longer Edified by his *Publick Labours*, he Cheerfully and Painfully set himself to do all the Good, that he could by his *Private Visits*; and such also, as he could not reach with *Sermons*, he often *found* with *Verses*: Hence t'was, that when that plea was used with the Church of *Ipswich* to resign Mr. *Norton* unto the Church of *Boston*, after the Death of Mr. *Cotton*; Because it was said, *Let him that hath two Coats give to him that hath None*; and a Person of Quality replied, *Boston hath One*, [meaning Mr. *Wilson*:] this Good man answered; *Who? Me! I am Nothing!* Yea, Hence t'was, that when Malefactors had been openly Scourged upon the Just *Sentence* of Authority, he would presently send for them to his House, and having first expressed his Bounty to them, he would then bestow upon them such gracious Admoni-

tions and Exhortations, as made them to become, instead of *Desperate*, remarkably *Penitent*. Indeed, I know not whether his *Humility*, might not have some *Excess*, in some Instances charged upon it; at least Once, when he had Promised unto a Neighbouring Minister, to Preach a Sermon for him, and after his Promise came in Season to that Minister, saying, *Sir, I told you, that I would Preach for you, but it was vainly done of me; I have on my knees begged the Pardon of it, from the Lord; That I should offer thus to deprive His People, of your Labours, which are so much better, than any of mine can be: Wherefore, Sir, I drew some Seasonably to tell you, that I shall fail you*. And accordingly, there was no perswading of him to the contrary.

But from the like *Humility* it was, That a Good kinsman, of his, who deserves to Live in the same *Story*, as he now Lives in the same *Heaven* with him, namely Mr. *Edward Rawson*, the Honoured Secretary of the *Massachusets* Colony, could not by all his Intreaties perswade him, to let his *Picture* be drawn; but still refusing, he would reply, *What, Such a Poor, Vile Creature as I am! shall my Picture be drawn? Say, No; it never shall!*. And when that Gentleman introduced the Limner, with all things ready, Vehemently importuning him to gratify so far the Desires of his Friends, as to sit a while for the taking of his *Effigies*, no Importunity

could ever obtain it from him. However, being bound in *Justice* to Employ *my Hand*, for the Memory of that Person, by *whose Hand* I was my self Baptised, I have made an Essay, to draw his *Picture*, by this Account of his *Life*; wherein if I have missed of doing to the *Life*, it might be made up, with several Expressive Passages, which I find in *Elegies* Written and Printed upon his *Death*: Whereof there were many Composed, by those, whose Opinion was well Signified by one of them:

Sure *Verse*less he does Mean, to's Grave to Go,
And well deserves, that now no *Verse can shew*.

But Waving the rest, Let the following POEM, never before Printed, Offer some ODOURS, for the Readers further Entertainment.

Some OFFERS
To Embalm the MEMORY of the
Truly
Reverend and Renowned,
JOHN WILSON;
The First Pastor of *Boston*, in *New England*; Interr'd (and a Great Part of his Countries *Glory* with him) *August*. 11. 1667. Aged, 79.

Might

MIght *Aarons* Rod (such *Funerals* mayn't be Dry)
But broach the *Rock*, t'would gush pure *Elegy*,
To round the Wilderneſs with purling *Layes*,
And tell the *World*, the Great Saint WILSONS Praiſe.

Here's ONE, (*Pearls* are not in great cluſters found)
Here's ONE, the *Skill* of *Tongues* and *Arts* had Crown'd;
Here's ONE (by frequent *Martyrdome* t'was Try'd)
That could forego *Skill*, *Pelf*, and *Life* beſide,
For CHRIST: Both ENGLANDS *Darling*, whom in Swarms
They Preſs'd to See, and Hear, and felt his *Charms*.

Tis ONE, (when will it Riſe to Number *Two*?
The World at once can but ONE *Phœnix* Show:)
For *Truth*, a PAUL; CEPHAS, for *Zeal*; for *Love*,
A JOHN; inſpir'd by the Celeſtial *Dove*.
ABRAHAMS true Son for *Faith*; and in his *Train*
Angels oft had their *Table* and *Content*.

So *Humble*, that alike on's *Charity*,
Wrought *Extract Gent*: with *Extract Rudis*.
Pardon this *Fault*; his Great Exceſs lay *there*,
He'd Trade for *Heaven*, with all he came anear;
His *Meat*, *Clothes*, *Caſh*, heed ſtill for *Ventures* ſent,
Conſign'd, *Per* Brother *Lazarus*, his Friend.

Mr.

Mighty in Prayer; his Hands Uplifted reach'd
Mercies High Throne, and thence ſtrange Bounties
fetch'd,
Once and again, and oft: So felt by all,
Who *Weep* his Death, as a Departing *Paul*.
All: Yea, *Baptiſ'd* with Tears, Lo *Children* come,
Their Baptiſm *he* maintain'd: unto his *Tomb*.

'Twixt an *Apoſtle*, and *Evangeliſt*,
Lee ſtand his Order in the Heavenly *Liſt*.
Had we the Coſtly *Alablaſter Box*,
What's Left, wee'd ſpend on this *New-Engliſh*
KNOX;
True *Knox*, fill'd with that Great *Reformers* Grace,
In *Truths* Juſt cauſe, *fearing no Mortals Face*.

Chriſt's Word, it was his *Life*, *Chriſt's Church*, his *Care*;
And ſo *Great* with him his *Leaſt* Brethren were,
Not Heat, nor Cold, not Rain, or Froſt, or Snow
Could hinder, but he'd to their *Sermons* go:
Aarons Bells chim'd from far, he'd Run, and then
His Raviſh'd Soul *Echo'd*, *AMEN*, *AMEN*!

He traverſt oft the fierce *Atlantic Sea*,
But, *Patmos* of *Confeſſors*, t'was for THEE.
This Voyage Lands him on the Wiſhed ſhore,
From Whence this *Father* will return no more,
To ſit the *Moderator* of thy Sages.
But, Tell his *Zeal* for thee, to After-Ages,

His

His Care to Guide his *Flock*, and feed his *Lambs*,
By *Words*, *Works*, *Prayers*, *Psalms*, *Alms*, and

ANAGRAMS

Those *Anagrams*, in which he made to Start
Out of meer *Nothings*, by *Creating Art*,
Whole *Worlds* of Counsil; did to *Motes* Unfold
Names, till they Lessons gave Richer than *Gold*,
And Every *Angle* so Exactly lay,
It should out-shine the brightest *Solar Ray*.

Sacred his *Verse*, Writ with a *Cherubs* Quill;
But those Wing'd Choristers of *Zion*-Hill,
Pleas'd with the *Notes*, call'd him a part to bear
With *Them*, where he his *Anagram* did hear,
I Pray Come in, Heartily Welcome, Sir.

EPITAPHIUM.

Thinking, what EPITAPH, I should Offer unto the *Grave* of this Worthy Man, I call'd unto Mind, the fittest in the World, which was directed for him, immediately upon his *Death*, by an Honourable Person, who still Continues

Continues the ſame *Lover*, as well as *Inſtance*, of Learning and Vertue, that he was, when he *Then* adviſed them to give Mr. *Wilſon* this

EPITAPH.

And now Abides FAITH, HOPE, & CHARITIE, *But* CHARITIE'S *the Greateſt of the Three.*

To which this might be added, from another Hand,

Aurea, quæ (obſtupeo referens!) Primæva Vetuſtas
Condidit Arcano, Sæcula Apoſtolica,
Officijs, Doniſque itidem Sanctiſſimus Heros,
WILSONUS, *tacitis Protulit Ex Tenebris.*

Chrysostomus Nov-Anglorum.

THE LIFE OF Mr. JOHN DAVENPORT.

§. 1. A Noted Author of more than Twice Seven *Treatises*, and Chaplain to two Successive Queens of *England*, was that *Christopher Davenport*, whose Assumed Name was, *Franciscus a Sancta clara*. And in Mr. *Rushworths* Collection of Speeches, made in the Celebrated Parliament, 1640. I find Sir *Benjamin Rudyard*, using these Words; 'Sancta Clara, hath Publish-'ed, That if a Synod were held, *Non intermixtis* 'Puritanis, Setting *Puritans* aside, Our *Articles* and 'Their *Religion* would soon be Agreed. They 'have so brought it to pass, that under the

Name of *Puritans*, all our Religion is branded: Whosoever Squares his Actions by any *Rule*, either Divine or Humane, He is a PURITAN: Whosoever would be Governed by the *Kings Laws*, He is a PURITAN!------Whether this Account of Matters be allow'd or no; there was, though not a *Brother* (as a certain *Woodden* Historian, in his *Athenæ Oxonienses*, has reported) yet a *Kinsman* of that *Sancta Clara*, who was among the most Eminent *Puritans* of those Days; And this was our *Holy* and *Famous* Mr. *John Davenport*: One of whom I may, on many Accounts use the Elogy, with which the Learned still mention *Salmasius*, *Vir nunquam Satis Laudatus, nec Temere sine Laude nominandus.*

§. 2. Mr. **John Davenport**, was born at *Coventry*, in the year 1597. of Worthy Parents; a *Father*, who was Mayor of the City, and a Pious *Mother*, who having Lived just long enough, to devote him, as *Hannah* did her *Samuel*, unto the Service of the *Sanctuary*, left him under the more immediate Care of Heaven to fit him for that Service. The Grace of God Sanctified him with *Good Principles*, while he had not yet seen Two Sevens of years in an *Evil World*; and by that Age he had also made such Attainments in Learning, as to be admitted into *Brasen-Nose* Colledge in *Oxford*. From thence, when he was but Nineteen years Old, he was called unto Publick

lick and constant Preaching in the City of *London*, as an Assistent unto another Divine; where his Notable Accomplishments for a *Minister*, and his Couragious *Residence* with, and *Visiting* of, his Flock in a dreadful *Plague time*, caused much notice to be quickly taken of him. His Degree of *Master of Arts*, he took not until, in Course, he was to proceed *Batchelour of Divinity*; and then with Universal Approbation, he Received both of these *Laurels* together.

§. 3. This Pious man was both an hard *Student*, and a Great *Preacher*. His *Custome* was to sit up very late at his *Lucubrations*; whereby, though he found no sensible Damage himself, and never felt his Head ake, yet his Counsil was that other *Students* would not follow his Exemple. But the Effects of his *Industry* were seen by all men, in his approving himself upon all Occasions, *An Universal Scholar*. As for the *Sermons*, wherewith he fed the Church of God, he *Wrote* them for the most part, more largely than the most of Ministers; and he *Spoke* them with a Gravity, an Energy, an Acceptableness, whereto few Ministers ever have arrived: indeed his Greatest Enemies, when they heard him, would acknowledge him to be among *the best of Preachers*. The *Ablest men* about *London* were his *nearest Friends*; among whom he held a very particular Correspondence with Dr. *Preston*; He, when he

Dy'd, left his Notes with Mr. *Davenport*, by him to be Publiſhed; and accordingly with Dr. *Sibbs*, you'l find Mr. *Davenport* ſigning ſome of their Dedications.

§. 4. About the year 1626. there were ſeveral Eminent Perſons, among whom were Two *Doctors* of Divinity, with two other Divines, and Four *Lawers*, whereof One the Kings *Sergeant* at Law, and four *Citizens*, whereof One the Lord Mayor of *London*, engaged in a Deſign to procure a Purchaſe of *Impropriations*, and with the Profits thereof to mentain a Conſtant, Able, and Painful Miniſtry, in thoſe parts of the Kingdom, were there was moſt want of ſuch a Miniſtry. The *Divines* concerned in this Deſign, were Dr. *Gouge*, Dr. *Sibs*, Mr. *Offspring*, and our Mr. *Davenport*; and ſuch an Incredible progreſs was made in it, that it is judged, all the *Impropriations* in *England* would have been honeſtly and eaſily Recovered unto the Immediate Service of the *Reformed Religion*. But Biſhop *Laud* looking with a Jealous eye on this undertaking, leaſt it might in time give a Secret growth to *Non Conformity*, he obtained a Bill to be Exhibited in the *Exchequer Chamber*, by the Kings Attorney General, againſt the *Feoffees*, that had the Managment of it. Upon this Occaſion, I find this Great Man Writing in his *Great Bible*, the Enſuing Paſſages;

'Feb. 11. 1632. The Buſineſs of the *Feoffees*, 'being to be heard the third time at the Exche-

'quer,

'quer, I Prayed earneſtly, that God would Aſſiſt 'our Counſellors in opening the caſe, and be 'pleaſed to grant that they might get no Ad-'vantage againſt us, to puniſh us as *Evil Doers*; 'Promiſing to obſerve what *Anſwer* He gave. 'Which, ſeeing He hath Graciouſly done, and 'delivered me, *from the Thing I feared*, I Record 'to theſe ends,

'1. To be more *Induſtrious* in my *Family*.
'2. To check my *Unthankfulneſs*.
'3. To Quicken my ſelf to *Thankfulneſs*.
'4. To Awaken my ſelf to more *Watchfulneſs* 'for the Time to come, in Remembrance 'of His Mercy.

'Which I beſeech the Lord to Grant; upon 'whoſe *Faithfulneſs* in *His Covenant*, I caſt my 'ſelf, to be made *Faithful* in *My Covenant*.

'John Davenport.

The Iſſue of the Buſineſs was *This*. The Court Condemn'd their Proceedings, as *Dangerous* to the Church and State; pronouncing the *Gifts*, *Feoffments*, and *Contrivances*, made to the Uſes aforeſaid, to be Illegal; and ſo Diſſolved the ſame, Confiscating their Money unto the Kings Uſe. Yet the *Criminal Part* referred unto, was never proſecuted in the *Star-Chamber*; becauſe the Deſign was generelly approved, and multitudes of Diſcrete and Devout men, extreamly Reſented the Ruin: of it.

§. 5. It happened that soon after this, the Famous Mr. *John Cotton* was fallen under such a Storm of Persecution for his *Non Conformity*, as made it necessary for him to propose and purpose a Removal out of the Land: Whereupon Mr. *Davenport*, with several other Great and Good men, considering the Eminent Learning, Prudence, and Holiness of that Excellent Person, could be at no Rest, until they had by a Solemn *Conference* inform'd themselves of what might move him to such a Resolution. The Issue of the *Conference* was, that instead of *their* Dissuading *him*, from exposing himself to such Sufferings, as were now before him, *he* convinced *them* of the Truth in the *Cause* for which he Suffered; and they became Satisfied both of the *Evil* in Sundry *Matters* of *Worship* and *Order* imposed upon them, and of the *Duty*, which lay upon them, in their places to endeavour the *Reformation* of things in the Church according to the Word of God. Mr. *Davenports* Inclination to *Non Conformity* from this time, fell under the Notice, and Anger of his *Diocesan*; who presently determined the Marks of his Vengeance for him: Of which being seasonably and sufficiently advertised, he convened the Principal Persons under his Pastoral Charge in *Coleman-street*, at a General *Vestry*, desiring them on this Occasion to declare, what they would advise; for, acknowledging the *Right*, which they had in him, as their *Pastor*, he would not,

not, by any Danger, be driven from any Service, which they ſhould expect or demand at his hands; but he would Imitate the Exemple of *Luther*, who upon Letters from the Church of *Witten berg*, from whence he had with-drawn for his Security, upon the Direction of the Duke of *Saxony*, returned unto the Couragious Exercise of his Miniſtry. Upon a Serious Deliberation, they Diſcharged his *Conſcentious Obligations*, by Agreeing with him, that it would be beſt for him to *Reſign*; but although he now Hoped for ſomething of a Quiet Life, his *Hope*, was diſappointed; for he was continually dogg'd by Raging, Buſy *Purſevants*, from whom he had no ſafety but by Retiring into *Holland*.

§. 6. Over to *Holland* he went, in the Latter end of the year 1633. Where the Meſſengers of the Church under the charge of Mr. *Paget*, met him in his way to *Amſterdam*, inviting him to become the Collegue of their Aged Paſtor. But Mr. *Davenport* had not been long there, before his Indiſpoſition to the Promiſcuous Baptiſing of *Children*, concerning whom there was no *Charitable* or *Tolerable* Teſtimony of their belonging to *Chriſtian Parents*, was by Mr. *Paget* ſo improved againſt him, as to procure him the Diſpleaſure of the Dutch *Claſſes* in the Neighbourhood. The *Contention* on this Occaſion, proceeded ſo far, that though the Dutch Miniſters had under their

Hands declared.—*We desire nothing more, than that* Mr. Davenport, *whose Eminent Learning and Singular Piety is much approved and commended of all the English our Brethren, may be Lawfully promoted unto the Ministry of the English Church*; *We do also greatly approve of his Good Zeal and Care, of his having some precedent private Examination of the Parents, and Sureties of Children to be Baptised, in the Christian Religion*: Yet the matter could not be Accommodated; Mr. *Davenport* could not be allowed, except he would promise to Baptise the *Children* of such whose *Parents* and *Sureties* were, upon Examination, found never so much *Unchristianised*, Ignorant or Scandalous. He, therefore, desisted from his Publick Ministry in *Amsterdam*, about the Beginning of the year 1635. Contenting himself to set up a *Catechetical Exercise* in the Family, where he sojourned, on the Afternoon of the *Lords Days*, an Hour after the Publick Sermons were over. But some considerable number of People, at Length, resorting to this Exercise, a Jealousy was pretended by his Adversary, that the Design of it was to *Promote* such *Sects*, as indeed the chief Design of it was to *Prevent*; and, upon this pretence, he was hindered, even from this Lesser Opportunity of Doing Service also. The fuller Story of these Uncomfortable, and Unreasonable Brangles, the Reader may find in an *Apologetical Discourse* of Mr. *Davenports*, Published for his own Vindication; wherein he

do's

do's with a Learned Pen, handle ſeveral points much controverted in the *Reformed Churches*, and ſhow himſelf a Divine well Studied in the Controverſies of the Preſent, and the Former Ages. But the Upſhot of all was, that he Returned back to *London*; where he told his Friends, *That he thought God carried him* [illegible] *into* Holland, *on purpoſe to bear Witneſs a*[illegible] Promiſcuous Baptiſm, *which at leaſt Bo*[illegible] *very near upon a Profanation of the Holy Inſtitution.*

§. 7. He obſerved, that when a *Reformation* of the Church has been brought about in any part of the World, it has rarely been *Afterwards* carried on any One ſtep further, than the *Firſt Reformers* did Succeed in their *firſt Endeavours*; He obſerved that as eaſily might the *Ark* have been removed from the Mountains of *Ararat*, where it firſt Grounded, as a People get any Ground in *Reformation*, after and beyond the *firſt Remove* of the *Reformers*. And this Obſervation quickened him to Embark in a Deſign of *Reformation*, wherein he might have Opportunity to Drive things in the *Firſt Eſſay*, as near to the Precept and Pattern of *Scripture*, as they could be driven. The Plantation of *New-England* afforded him this Opportunity, with the Chief Undertakers whereof he had many Conſultations, before he had ever taken up any Purpoſe of Going himſelf into that part of the World; and he had,

had, indeed, a very great ſtroke in the Encouraging and Enlivening of that *Noble Undertaking*. He was one of thoſe by whom the Patent for the *Maſſachuſet* Colony was procured; and though his *Name* were not among the *Patentees*, becauſe he himſelf deſired it might be omitted, Leſt his Enemy, the Biſhop of *London*, then of the Kings Privy Council, ſhould upon *his* Account appear the more fiercely againſt it, yet his *Purſe* was in it, his [illegible] was in it, and he contributed unto it all manner of Aſſiſtences: This he did before his Going to *Holland*. And while he was in *Holland*, he received Letters of Mr. *Cotton*, from the Country whereto he had thus been a *Father*; telling him, *That the Order of the Churches, and of the Common wealth, was now ſo ſettled in* New-England *by common conſent, that it brought into his Mind the New Heaven and the New Earth, wherein dwells Righteouſneſs.* Wherefore, ſoon after his Return for *London*, he Shipt himſelf with ſeveral Eminent Chriſtians and their Families, for *New England*; where, by the Good Hand of God upon them, they arrived in the Summer of the year 1637.

§. 8. Mr. *Cotton* welcomed Mr. *Davenport*, as *Moſes* did *Jethro*, hoping that he would be *as Eyes unto them in the Wilderneſs*. For by the Cunning and Malice of *Satan*, all things in this *New-Engliſh Wilderneſs*, were then *Surpriſed*, into a deal of Confuſion, on the Occaſion of the *Antinomian* Opinions

Opinions then ſpread abroad; but the Learning and Wiſdom of this Worthy man, in the *Synod* then Aſſembled at *Cambridge*, did contribute more, that a Little to diſpel the *Faſcinating Miſts* which had ſuddenly diſordered all our Affayres. Having done his part in that *Bleſſed Work*, (as we have elſe where more fully related) *He*, with his Friends, who were more fit for *Zebulons* Ports, than for *Iſſachars* Tents, choſe to go farther Weſtward; Where they began a Plantation, and a Colony, ſince diſtinguiſhed by the Name of NEW-HAVEN; and Endeavoured, according to his Underſtanding, a yet ſtricter Conformity to the *Word of God*, in Settling of all Matters, both *Civil* and *Sacred*, than he had yet ſeen Exemplified in any other Part of the World. There, the Famous Church of *New haven*, as well as the other Neighbouring Towns, Enjoyed his *Miniſtry*, his *Diſcipline*, his *Government*, and his Univerſal *Direction*, for many years together; Even, till, after the Reſtoration of K. *Charles* II. *Connecticut*, and *New-haven*, were by *One Charter* Incorporated. And here, with what *Holineſs*, with what *Watchfulneſs*, with what *Uſefulneſs* he diſcharged his *Miniſtry*, it is Worthy of a Remembrance, among all that would propoſe unto themſelves a Worthy *Exemple*. Nevertheleſs, all that I ſhall here preſerve of it, is this One Article. A Young Miniſter, once Receiving of Wiſe and Good Counſils, from this Good and Wiſe and Great Man, he Received

ceived *this* among the reſt, *That he ſhould be much in* **Ejaculatory Prayer**: for indeed, *Ejaculatory Prayers, As Arrows in the Hand of a Mighty Man, ſo are* they, *Happy is the man that has his Quiver full of them!* And it was Believed, by ſome Curious Obſervers, That Mr. *Davenport* himſelf, was well uſed unto that Sacred skill of, *Walking with God*, and, *Having his Eyes ever towards the Lord*, and, *Being in the Fear of the Lord all the Day Long*, by the uſe of *Ejaculatory Prayers*, on the Innumerable Occaſions, which every *Turn* of our Lives does bring for thoſe Devotions. He was not only Conſtant in more *Settled*, whether *Social*, or *Secret*, Prayers; but alſo in the midſt of all Beſieging Incumbrances, tying the Wiſhes of his Devout Soul, unto the *Arrows* of *Ejaculatory Prayers*, he would ſhoot them away unto the *Heavens*, from whence he ſtill Expected all his *Help*. With ſuch a *Glory*, with ſuch a *Defence*, was *New-haven* Bleſſed!

§. 9. But his Influences were not Confined unto his own *Colony* of *New-haven*; they were Extended, as far as his General and Generous, *Care of all the Churches*, could carry him. And hence, I find him, in a Particular manner, Expreſſing his Good Affections, unto the *Irenic* Deſigns and Studies, which were in thoſe Dayes managing by ſome Great Men, for the Reſtoring of *Communion*, among the Divided Churches of the *Re-*

Reformation. Perhaps, I cannot give an Exacter Character of this Eminent Perſons Diſpoſition, than by my Tranſcribing, and my Tranſlating, of a few Paſſages, in a Letter, to the Famous *Dury*, by him compoſed, and by the reſt of the Miniſters in his Colony Subſcribed.

Flagrante Schiſmatis *Incendio, Eccleſias, quas oportebat Arctiſſimo Pacis et Unitatis Vinculo Colligari, miſera in Sectas* Inviſa Deo Lacerabat Erinuys; *Uſque adeo ut qui mutuam contra communes Hoſtes opem conferrent, proh dolor! Concertationes* Midianiticas *invicem agunt; Sicut Enim Juvenes quos ad Dimicandum Abnerus Provocabat, ſe mutuis Vulneribus Confecerunt; Sic, quorundam Vitio, qui partes potius agunt male* Diſputantium, *quam bene* Evangelizantium, *Jurgia, Lites, Animorum Divortia, Schiſmata et Scandala, in Eccleſiis Evangelicis, Suboriuntur, non ſine gravi Infirmorum Offendiculo, nec ſine Summo Bonorum Omnium Mœrore, ac Juimicorum Evangelicæ Veritatis Oblectamento.*-----

'While the Fire of *Schiſm* has been Raging, the '*Hateful Fury* has miſerably torn to Pieces, the 'Churches, that ſhould have been held together 'in the ſtricteſt Bonds of Love and Unity; inſo-'much that they who ſhould have united, for 'mutual Help againſt the Common Enemy, alas, 'have even fallen upon one another, *as in the Day 'of Midian.* As the Young men, upon the Provo-'cation of *Abner*, Wounded one another to Death; 'Thus, by the fault of ſome, who do the part

'rather

'rather of *Bad Wranglers*, than of *Good Preachers*, 'there do arise in the Reformed Churches, those '*Broils*, and *Strifes*, and Animosities, and *Schisms* 'and Scandals, which offend the *Weak*, and Afflict 'the *Good*, and are no little Satisfaction to the E-'nemies of *Gospel Truth*.

Nunc Vero, Postquam Custos Israelis, Deus Pacis, *dedit in Corda tot Ecclesiarum et Magistratuum, ut Vulneribus istis Medicinam faciendam esse, Necessarium Judicarint, En! Bonorum omnium Animi, in Spem erecti, Malorum istorum Salutarem Clausulam Expectant, et Votis intimis, Patrem Misericordiarum Vobiscum invocant, ut Spiritus sui Gratia, Secundum Verbum Suum, Consilia et actiones Servorum Suorum dirigere, ad Sancti Nominis Sui Gloriam dignetur.*----

'But now that the *Keeper of Israel*, the *God of* '*Peace*, hath put it into the Hearts of many 'Churches and Rulers, to apprehend it Necessa-'ry, that a Cure should be Sought, for these 'Wounds, Behold! the Minds of all Good Men, 'do with a Raised Hope Expect an Happy Close 'of these Mischiefs; and with most Hearty 'Prayers, do beseech the *Father of Mercies*, that 'He would, by the Grace of His Spirit, accor-'ding to His Word, please to Direct the Coun-'sels and Actions of His Servants, for the Glory 'of His own Holy Name.

Recte quidem fecisti, Reverende Frater Duræe, *quod nos etiam in eodem Vobiscum Corpore, Sub eodem Capite Jesu Christo, Constitutos, ad Negotium hoc, in*

Sanctorum

Sanctorum Communione, Promovendum, fraterne invitasti.----

'You have done Right Well, Reverend *Brother*, in that you have, after a Brotherly manner, unto the Promoting of this Affayr, in the '*Communion of Saints*, invited us, who belong to 'the same Mystical Body, with your selves, under 'One Head, our Lord Jesus Christ.

Dica Vero non est Orthodoxis *impingenda, quasi Optatissimæ illi* Paci, *quæ inter Scissas* Evangelicas Ecclesias *quæritur, Offendiculum posuerint, et Remoram, qui, Necessitate Postulante, ea utuntur Libertate Refutandi Errores, quam Pax non debet impedire: adeoque suo Exemplo futuram pacem præmuniant, à Vitijs in Excessu positis.*---*Quippe quod Sincere de Erroribus Judicare, et Errores tamen in Fratribus Infirmis Tolerare, Utrumque Judicamus esse Apostolicæ Doctrinæ Consonum.* Toleratio *Vero Fratrum Infirmorum, non debet esse absque* Redargutione, *Sed tantum absque* Rejectione.

'Nevertheless, tis not to be made an Article 'of Complaint against the *Orthodox*, as if they 'would Hinder or Delay, the *Peace* desired so 'much among the *Reformed Churches*, because they 'do, as Necessity shall call for it, use that *Liberty* 'of *Refuting Errors*, which *Peace* ought to be no 'Bar unto; and by their Exemple, would rescue 'the future *Peace* from the Extremes wherewith 'it would be rendred Faulty.---For we Reckon, 'that as Well to *Judge* what things are *Errors*, as

'to

'to *Bear* with ſuch Errors in Weaker Brethren, 'are *both* of them agreeable, to what we have 'been taught by the Apoſtles. The *Toleration* of 'our Erroneous Brethren, ſhould not be without 'Rebuking, but it ſhould be without *Rejecting*, of 'thoſe Brethren.

§. 10. It is a Notable Expreſſion, and a Wonderful Conceſſion, of that Great Cardinal *Bellarmine*, the laſt *Goliah* of the *Romiſh* Philiſtines; *Eccleſia ex Intentione Fideles tantum Colligit, et ſi noſſet Impios et incredulos, eos aut nunquam admitteret, aut caſu Admiſſos Excluderet*: 'The Church '(he ſayes) *Intentionally* Gathers only *True Be-'lievers*, and if She knew who were *Wicked* and 'Faithleſs, either She would not Admit them at 'all, or if they were *Accidentally* Admitted, She 'would Exclude them. Our *Davenport* conceiv-ing it a Shame, that any *Proteſtant*, ſhould *Proteſt* for leſs *Church-Purity*, than what the Confeſſions of a Learned *Papiſt* allow'd e're he was aware, to be contended for, did now at *New-haven*, make *Church-Purity* to be one of his Greateſt Concernments and Endeavours. It was his De-clared Principle, That more is required of men, in order to their being Members of an *Inſtituted Church*, than that they *Profeſs* the Chriſtian *Faith*, and ask the *Viſible Seals* of the Covenant, in the Fellowſhip of the Church; all which may be done, by Perſons Notoriouſly Scandalous in their Lives,

Lists, from whom, the Command is, *Turn away*. But only such Persons may be Received as Members of a *Particular Church*, who (according to Matth. 16.18,19.) make such a Publick *Profession* of their *Faith*, as the Church may, in Charitable Discretion judge, has *Blessedness* annexed unto it, and such as *Flesh* and *Blood* hath not Reveled. In Pursuance of this Principle, he was, like his Dear Friend, that Great man, Dr. *Thomas Goodwin*, perswaded, *That* (as he speaks) *there are many Rules in the Word, whereby it is meet for us, to judge who are Saints; by which Rules, those who are Betrusted to Receive Men unto Ordinances, in Churches, are to be Guided, and so to Separate between the Precious and the Unclean, as the Priests of Old, were Enabled and Commanded by Ceremonial Differences, which God then made, to Typify the Like Discrimination of Persons.* And therefore, making the Marks of a Repenting and a Believing *Soul*, given in the *Word* of God, the *Rules* of his *Tryals*, he used a more than Ordinary Exactness in *Trying*, those that were Admitted into the Communion of the Church: Indeed very Thoroughly, and I had almost said, Severely, *Strict*, were the *Terms* of his *Communion*, and so much, I had well nigh said, Overmuch, were the *Golden Snuffers* of the *Sanctuary* Employed by him in his Exercise of *Discipline* towards those that were Admitted, that he did all that was possible to render the Re-

nowned Church of *New-haven*, like the *New-Jeruſalem*; and yet, after all, the Lord gave him to ſee that in this World, it was impoſſible to ſee a *Church-State*, whereinto there *Enters nothing which defiles*. This Great Man, hath himſelf, in one of his own Treatiſes obſerved it, *The Officers and Brethren of the Church, are but Men, who judge by the outward Appearance. Therefore their Judgment is fallible, and hath been Deceived; as we ſee in the Judgment of the Apoſtles, and the Church at* Jeruſalem, *concerning* Ananias *and* Sapphira; *and in that of* Philip, *and the Church in* Samaria, *concerning* Simon Magus. *Their Duty is to proceed, as far as men may, by Rule, with due Moderation and Gentleneſs, to Try them, who offer themſelves to Fellowſhip, whether they be Believers or not; Refuſing known Hypocrites; Though when they have done all they can, Cloſe Hypocrites will Creep in.* And now, becauſe I ſhall thereby Entertain my Reader, I hope, with a *Profitable*, I am ſure, with a very *Prodigious*, Hiſtory, I will on this Occaſion, Relate a moſt *Horrible Thing done in the Land*, which this Good man ſaw, to Confirm his own Obſervation.

'On June 6. 1662. At *New haven*, there was 'a moſt Unparall'd Wretch, one *Potter*, by 'Name, about Sixty years of Age, Executed 'for Damnable *Beſtialities*; although this Wretch, 'had been for now Twenty years, a Member of

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'the Church in that Place, and kept up among 'the Holy People of God there, a Reputation, 'for Serious Christianicy. It seems that the 'Unclean Devil, which had the possession of this 'Monster, had carried all his Lusts with so much 'Fury into this One Channel of Wickedness, that 'there was no Notice taken of his being Wicked 'in any other. Hence 'twas, that he was *Devout* in Worship, *Gifted* in Prayer, *Forward* in 'Edifying Discourse among the Religious, and '*Zealous* in Reproving the Sins of the other Peo-'ple; Every one counted him, *A Saint*: And 'he Enjoy'd such a *Peace* in his own mind, 'that in several Fits of Sickness, wherein he 'seem'd *Nigh unto Death*, he seem'd *Willing to* '*Dy*; Yea, *Death* (he said) *Smiled on him*. 'Nevertheless, this Diabolical Creature, had 'Lived in most infandous *Buggeries* for no less 'than Fifty years together; and now at the 'Gallows, there were killed before his Eyes, a '*Cow*, Two *Heifers*, Three *Sheep*, and Two *Sowes*, 'with all of which he had Committed his *Bru-*'*talities*. His *Wife* had seen him Confounding 'himself with a *Bitch*, Ten years before; and 'he then Excused his Filthiness, as well as he 'could, unto her, but Conjured her to keep 'it Secret: but he afterwards Hanged that 'Bitch himself, and then Returned unto his for-'mer Villanies, until at last, his *Son*, saw him 'hideously conversing with a *Sow*. By these

means, the burning *Jealousy* of the Lord Jesus Christ, at Length *made the Churches to know*, that He had all this while seen the Covered Filthiness of this Hellish Hypocrite, and Expoſed him also to the Just Judgment of Death, from the Civil Court of Judicature. Very Remarkable had been the Warnings, which this *Haml*, had Received from Heaven, to Repent of his Impieties. Many years before this, he had a Daughter, who Dreamt a *Dream*, which caused her, in her Sleep, to cry out most Bitterly; and her Father, then with much adobtaining of her, to tell her *Dream*, She told him, she Dream't, that she was among a great Multitude of People, to see an *Execution*, and saw prov'd her own *Father* that was to be hang'd: at whose Turning over, she thus cryed out. This happened, before the Time, that any of his Curſed Practices were known unto her. At another Time, when there was a Malefactor adjudged in those parts to Dy, for the very same Tranſgreſſions, which this Rotten Fellow was guilty of; the Governour with some of the Magiſtrates, most unaccountably, without any manner of Reaſon, for their so doing, turn'd about unto this Fellow, and ſaid, *What think You? Is not this man worthy to Dy?* He now Confeſſed, That theſe Warnings, did awaken his Conſcience, as to make him, for a Time, Leave off his Infernal Debauchies;

so, he said, *He thought, all was Pardoned, all was well with him.* Nevertheless, he Returned unto his *Vomit*, and his *Quagmire*, until the Sentence of Death, at last fell upon him; and then he acknowledged, That he had Lived in the Sin of *Bestiality*, ever since he was Ten years Old, but had sometimes Intermitted the Perpetration of it, for some years together. During his Imprisonment, he continued in a *Sottish*, and *Stupid*, frame of Spirit, and marvellously *Secure* about his Everlasting *Pardon* and *Welfare*: but the Church whereto he belonged, kept a Solemn Day of *Humiliation* on this Occasion, wherein Mr. *Davenport* Preached on Josh. 22. 20. *Did not Achan Commit a Trespass, in the Accursed Thing, and Wrath fell on all the Congregation of Israel?* And in the close of the *Fast*, that Faithful People of God, Excommunicated this *Accursed Achan*, from their own Society. But as I have seen *Bewitched Self Poisoners*, under a Singular Energy of some *Devil*, obstinately Refuse all offered Relief, until the Poisons had prevailed so far, that all Relief was too late, and then with roaring Agonies they would have given Ten Worlds for it; So this *Bewitched Beast*, that had not been afraid of Dying, till he came to the Place of Execution, when he came *There*, he was Awakened into a most Unutterable and Intolerable Anguish of Soul, and

'made moſt Lamentably Deſperate Out-cryes;
'Among which Out-cryes, he warned men, par-
'ticularly, to *Take heed of Neglecting Secret Prayer*;
'which he ſaid, *had been his Bane*. He ſaid, he
'never uſed *Secret Prayer* in his Life, and that
'he frequently omitted *Family-Prayer* too; Yet,
'he ſaid, he had *Prayed* and *Sinned*, and *Sinned*
'and *Prayed*; namely, by *Ejaculations*, with
'which he Contented himſelf, throwing *Set*
'*Prayer* aſide. But ſo he Periſhed!

Reader, If whole Ages, could have produced ſuch another amazing Story as this, I had not here inſerted it! Make a *Right Uſe* of it; and ſtand Amazed at the *Judas's*, that are ſometimes found in the *Pureſt Families* of our Lord.

§. 11. After this, the Remaining Dayes of this Eminent Perſon were worn away under the unhappy *Temptations* of a *Wilderneſs*! It ſo happened, that the *moſt part* of the *Firſt Church* in *Boſton*, the *Metropolis* of the Colony, out of Reſpect unto his vaſt Abilities, had Applied themſelves unto him; to Succeed thoſe Famous Lights, *Cotton* and *Norton* and *Wilſon*, who having from that *Golden Candleſtick*, illuminated the whole Country, were now gone to ſhine in an Higher Orb. His Removal from *New-haven* was clogg'd with many *Temptatioaſe Difficulties*; (for, *Miraculi inſtar, vitæ iter, ſi longum, ſine Offenſione,*

Offensione, Percurrere :) but he *broke* through them all, in Expectation to do what he judged would be a more *Comprehensive Service* unto the Churches of *New-England*, than could have been done by him, in his now *Undistinguished Colony*. On this Occasion, if I should mention that Lamentable Observation of Old *Epiphanius*, who sayes, *I have known some Confessives, who delivered up their Body, and their Spirit, for the Lord, and Persevering in Confession and Charity, obtained Great Proof of the Sincerity of their Faith, and Excelled in Pitty, Humanity, and Religion, and were continual in Fastings, and in a Word, Flourished in Vertue; and yet these very men, were Blemished with some Vice, as, either they were prone to Reproach men, or, would Swear profanely, or were Over Talkative, or were prone to Anger, or got Gold and Silver, or were defiled with some such Filth; which nevertheless detract not from the Just Praises of their Vertue* : I must add upon it, that Mr. *Davenport*, was a *Confessor, Flourishing in Vertue*, upon whom they that upon the Score of his Removal, were most of all dissatisfied at him, would not yet charge those Unhappy *Blemishes* : and if any Good men in the *Sifting Times*, did count him either too *Strait*, or too *High*, in some of his Apprehensions, *Nevertheless these things also detract from the Just Praises of his Vertue.*

§. 12. So rich a Treasure, of the *Best Gifts*, as was in our *Davenport*, was well worth Coveting by the Considerablest Church in the Land. He was a most Incomparable *Preacher*, and a man of more than Ordinary Accomplishments; a *Prince* of *Preachers*, and worthy to have been a *Preacher* to *Princes*: he had been acquainted with *Great Men* and *Great Things*, and was *Great* himself, and had a *Great Fame* abroad in the World; yea, now he was grown *Old*, like *Moses*, his *Force was not abated*. And the Character, which I remember that Old Pagan Historian, *Diodorus* the Sicilian, gave of our *Moses*, every body was ready to give of our *Davenport*, *He was a man of a Great Soul, and very Powerful in his Life*: But his Removal did seem too much to Verify an Observation, by the Famous Dr. *Tuckney* thus Expressed; *It is ill Transplanting a Tree that thrives in the Soyl*: For, Accepting the Call of *Boston* Church in the year 1667. that Church, and the World, must enjoy him no longer than till the year 1670. When, on March 15. Aged *Seventy two* years, he was by an *Apoplexy* fetcht away to that Glorious World, where the *Spirits* of *Cotton* and *Davenport*, are together in Heaven, as their *Bodies* are now in *One Tomb* on Earth.

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§. 13. His Constant and Various Employments otherwise, would not permit him to Leave many Printed Effects of his Judicious Industry, besides those *Few* already mentioned: although he were so close and bent a *Student*, that the rude Pagans themselves took much notice of it, and the Indian Salvages in the Neighbour-hood, would call him, *So Big Study-Man*. Only there is in the Hands of the *Faithful*, a Savory Treatise of his, Entituled, *The Saints Anchor-hold*; in the Preface whereof a *Duumvirate* of Renowned men, to wit, Mr. *Hook* and Mr. *Cotyl*, give this Attestation; 'As touching the *Author* of this Treatise, in whose 'Heart the *Text* was written by the Finger of 'God, before the Discourse was Penned by 'his own Hand; His *Piety*, *Learning*, *Gravity*, 'Experience, *Judgment*, do not more commend 'him to all that know him, than this Work 'of his may commend it self to them that 'read it. The *Christian Faith* has also been Solidly and Learnedly mentain'd by him, in a Discourse, long since, Published, for the *Demonstration of our Blessed Jesus, to be the True Messias*. Nor would I forget a Sermon of his on 2 Sam. 23. 3. at the Anniversary Court of *Election* at *Boston* 1669. afterwards Published. And among the many *Epistles* which he hath prefix'd unto the Books of other Authors, I know

know not whether his Excellent Epiſtle before Mr. *Scudders Daily Walk*, may not, for the worth of it, be Reckoned it ſelf a *Book*: as the Book it ſelf, was the Directory of his own *Daily Walk*. Moreover, there is Publiſhed a Treatiſe of his, under this Title, *The Power of Congregational Churches*; in the Preface whereof, Mr. *Nathanael Mather*, (at this Time, the Worthy and Well-known Paſtor of *ſuch* a Church in the City of *London*) has theſe very Significant Expreſſions concerning him. *Certain it is, The Principles held forth in this Treatiſe, coſt the Reverend Author, not only many Sufferings, but alſo many, very many ſad Searchings, and much Reading and Study on ſet purpoſe, accompanied with manifold Prayers and Cryes to the Father of Lights for Light therein. After all which, he was more confirmed in them, and attained to ſuch comfortable Clearneſs therein, as bore him up with much inward Peace and Satisfaction, under all his Afflictions on the Account of his Perſwaſion in theſe points. And ſo perſwaded Lived, and ſo Dyed, this Grave and Serious Spirited Man!* There is likewiſe Publiſhed, *A Diſcourſe about Civil Gouernment, in a New Plantation, whoſe Deſign is Religion*; in the Title Page whereof, the Name of Mr. *Cotton*, is, by a Miſtake, put for that of Mr. *Davenport*. And there was lately tranſcribed for the Preſs, from his Notes, a Large Volumn of Accurate and Elaborate Sermons,

Sermons, on the whole Book of *Canticles*. But the *Death* of the Gentleman chiefly concerned in the Intended Impreſſion, proved the *Death* of the Impreſſion it ſelf.

§. 14. To Conclude: There will be but an *Unjuſt Account* given of the Things Preached and Written, by this Reverend Man, if we do not mention one Singular Favour of Heaven unto him. It is well known, That in the Earlieſt of the *Primitive Times*, the Faithful did in a Literal Senſe, Believe, the *Second Coming* of the Lord Jeſus Chriſt, and the *Riſing* and the *Reigning* of the *Saints* with Him, a *Thouſand Years* before the *Reſt of the Dead Live again*: A Doctrine, which however ſome of Later years have counted it *Heretical*, Yet, in the Dayes of *Irenæus*, was queſtion'd by none but ſuch as were counted *Heretichs*. Tis Evident from *Juſtin Martyr*, that this Doctrine of the *Chiliad*, was in his Dayes Embraced, among all *Orthodox Chriſtians*; nor did this *Kingdom* of our Lord, begin to be doubted, until the *Kingdom* of Antichriſt began to advance into a Conſiderable Figure; and then it fell chiefly under the Reproaches of ſuch men, as were faign to Deny the Divine Authority of the Book of *Revelation*, and of the Second Epiſtle of *Peter*. He is a Stranger to Antiquity, who does not find and own

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the Ancients generally of the Perswasion, which is Excellently Summ'd up, in those Words of *Lactantius*, *Veniet Summi et maximi Dei Filius Verum ILLE, cum deleverit Injustitiam, Judiciumque maximum fecerit, ac Justos, qui a Principio fuerunt, ad vitam Restauraverit, MILLE ANNIS inter Homines Versabitur, eosque Justissimo Imperio reget.* Nevertheless, at Last, Men came, not only to lay aside the Modesty Expressed, by One of the first Considerable *Anti-Millenaries*, namely *Jerom*, when he said, *Quae Licet non Sequamur, tamen Condemnare non Possumus, eo quod multi Virorum Ecclesiasticorum et Martyrum, ista dixerint*; but also with Violence to persecute the *Millenary Truth* as an *Heretical Pravity*. So the *Mystery* of our Lords *Appearing in his Kingdom*, lay buried in Popish Darkness, till the light thereof hath had a fresh *Dawn*, since the *Antichrist* entred into the Last *Half Time* of the Period allotted for him; and *Now*, within the Last few Sevens of years, as things grow nearer to Accomplishment, Learned and Pious Men, in Great Numbers every where, come to Receive, Explain, and Mentain, the *Old Faith* about it. But here was the Special Favour of Heaven, to our *Davenport*, That so many years ago, When in both *Englands*, the True Notion of the *Chiliad*, was hardly apprehended by as many Divines of Note, as there

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are Mouths of *Nilus*, Yet this Worthy Man, *Clearly Saw* into it; and both Preach't and Wrote, Those very Things, about the *Future State*, the *Coming* of the Lord, the *Calling* of the Jews, and the First and Second *Resurrection* of the Dead, which do now of Late years get more ground againſt the Oppoſition of the *otherwiſe minded*, and find a kinder Entertainment among them that *Search the Scriptures*: and whereof he afterwards, when he was an *Old Man*, gave the World a Large Taſt, in a Judicious Preface before a moſt Learned and Nervous Treatiſe, compoſed by one that was then a *Young Man*, about, *The Myſtery of the Salvation of Iſrael*. Even, *Then*, ſo long ago, it was, that he aſſerted, *A Perſonal, Viſible, Powerful, and Glorious Coming of the LORD JESUS CHRIST unto JUDGMENT, Long before the End of the World.*

But thus we take our Leave of this Renowned Man, and Leave him *Reſting* in Hope, to *Stand in his Lot*, at that

END.

Epitaphium.

Epitaphium.

JOHANNES DAVENPORTUS,
in Portum Delatus.

Vivus *Novi-Angliæ*, ac *Eccleſiæ* Ornamentum,
Et
Mortuus, Utriuſque Triſte Deſiderium.

FINIS.